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THE

SOLAR RAY;

IN

FOUR SECTIONS,

COMPRISING

THE ZEND-AVESTA, WITH NOTES;
HISTORY OF THE SOLAR MEN,
AND THE ANCIENT THEOLOGIES.

THE SUN, HIEROGLYPHIC OF GOD
AND PRACTICAL REVELATIONS
OF THE SOLAR RAY.

THE TRINITY.

THE INCARNATION.

PART I.—CONTAINING TWO SECTIONS.

BY M. EDGEWORTH LAZARUS, M. D.

NEW YORK:

PUBLISHED FOR THE AUTHOR.

BY FOWLERS AND WELLS,

CLINTON HALL, 129 AND 131 NASSAU STREET.

1851.



146.11.43.11

THE TRINITY,

[and the Incarnation]

IN ITS

THEOLOGICAL, SCIENTIFIC, AND PRACTICAL ASPECTS,

ANALYZED AND ILLUSTRATED.

BY

DR. M. EDGEWORTH LAZARUS.

"GLORY TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST."

"THE SERIES DISTRIBUTE THE HARMONIES OF THE UNIVERSE."



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201 William Street, N. Y.

TO

THOSE WHO HAVE SUSPECTED,
THAT RELIGION MIGHT FIND ITS PLACE IN THE PRACTICAL BUSINESS OF LIFE,

AND THAT ITS

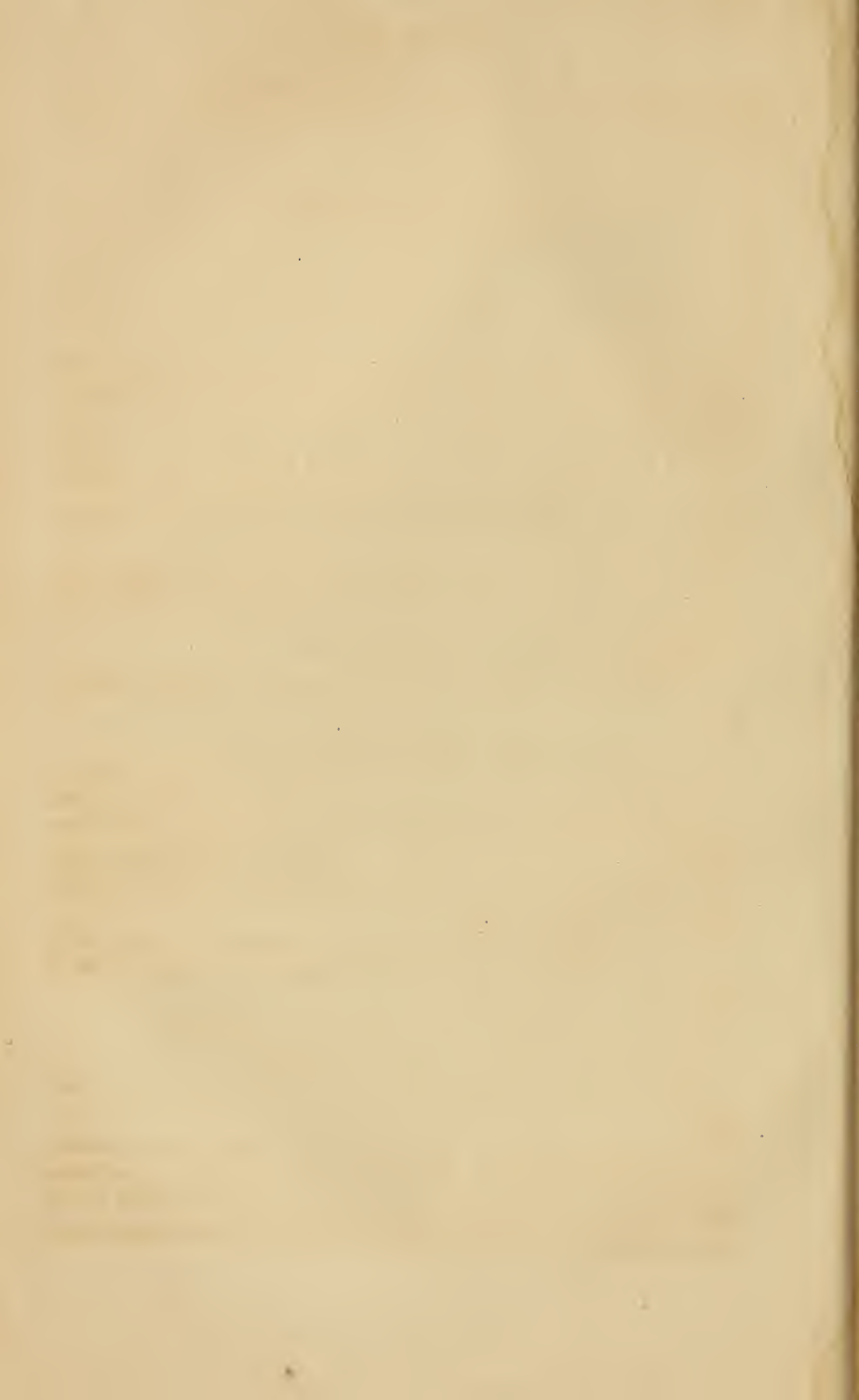
Mystical Doctrines

CONTAIN THE SOLUTION OF OUR OWN MOST PRESSING SOCIAL PROBLEMS,

This Essay is Dedicated,

WITH THE SYMPATHIES OF

THE AUTHOR.



THE TRINITY

AMID cloud-banks tinged with gold and purple, whose imperfect media refract and decompose without entirely obstructing the luminous solar rays, we meet the mystery of the Trinity, guarded so zealously by the dragons of the church for so many ages, like a royal palace by the soldiers who never pass its threshold ; since its meaning has been as little understood by the priests as by the laity to whom they announce it.

The Science of Harmony reveals to us in the Trinity three principles essential to every form of life, and inseparable in their very nature.

Around and within us we find this triad :

1st. Principle, active or moving—attraction, passion, love, or desire.

2nd. Principle, passive or moved—matter.

3rd. Principle, neuter or arbitral—mathematics, order, or law.

The first principle, active or moving, corresponds to the solar ray, in which it is visibly and sensibly concrete, and through which it excites all the manifestations of life, movement, and happiness on the earth within our cognizance, and reasoning from analogy, on all the planets of the solar system.

In its connection with the passive and neuter principles for the evolution of organic and vital beings, the solar ray exhibits a second Trinity :

The caloric element, corresponding to love or affection.

The luminous element, to truth or intelligence ;

And the electric or chemical element, to use or practical ultimatum.

The luminous element corresponds to the mathematical principle ; it gives us the perception of form and order ; and as the intellectual ray is concrete in the sensible ray, and practically identified with it, our appreciation of truth and of law is due to the same Light element

which determines the form and organization of every substance from the crystal in the mineral sphere up to the highest forms of animal existence.

The electric or chemical element, most active in determining those chemical or molecular changes and transformations which exhibit electricity in use or material ultimates, appears in the successive stages of that progression through which matter passes in tending to become organized, under the different forms of electricity, galvanism, magnetism, and the neuraura or nervous magnetism, which are all characterized by opposite states, or by a double polarity, in virtue of which discriminate elective assimilations take place between the particles, either of inorganic matter or of organized bodies, whose solid tissues are nourished by the assimilation of their vital sap or blood.

The luminous and electric manifestations are intimately connected with those of caloric.. They invariably occur when heat reaches a certain intensity, and heat is reciprocally evolved in chemical changes occurring under the influence of light, at the same time that currents of voltaic or galvanic electricity are set in motion.

This corresponds with the phenomena of the passional life, where Love, the parent principle, potentially contains Truth or the order of its own manifestation and expression in Practical Use, the generated principle or only-begotten Son of God.

God manifests himself in the creation.

1st. As love.

2nd. As love incarnating itself in material forms and facts.

3rd. Love attaining harmony in its expressions under the laws of supreme wisdom or mathematical order.

We rest not here in the region of abstract truth, but continue to apply this sacred formula to the life of man created in the image of God and to the organic progression of life upon the planet. Here we find, first, Love expressing itself in the constant tendency to communion, beginning in the rude and coarse types of animal existence and the phases of savage life, which correspond to them in human societies by the gratification of sensual appetites and mutual devouring of creatures by each other. Then through many forms of destructive communion and virtual devouring of man by man, and class by class, in the exploitations of industry, the oppressions of power, and the impositions of priestcraft; exhibiting the tendency to communion and mutual appropriation, imperfectly guided and enlightened by the wisdom of an organic law; we finally observe the gentler

forms of communion evolved from the affections of the soul, and the assimilation or appropriation of specific aliment, from the friend, the lover, the parent, or child, under a higher economy than that of devouring their bodies.

The passional contact of affection and use secures to them a higher order of nourishment and enjoyment in their appropriation of each other, and this can be continued day after day, week after week, and year after year even, while a friend would hardly be good eating fresh for three days in the summer time, and even if you salted him would be all gone in a month or so.

Our food does not nourish us truly, does not supply force to our muscles, senses, affections, or intellect, except by the aromas which we elaborate from it, until it thus becomes the same invisible or at least unseen neuro-magnetic fluid which passes from one living body to another. This is the essence of the blood as the blood is the result of the aliment. Thus by nourishing ourselves from living rather than from dead bodies, we economise the time, trouble, and expense of force in killing, cleaning, cooking, serving, masticating, digesting, and absorbing them into our blood, and we get the vital influx of power and affection by direct communication of their nervous systems with ours.

We are instinctively sensible of this advantage, especially children, of whom is the kingdom of heaven. Thus, as soon as we individualize an animal, and come into personal relations of use and pleasure with it—as it is with dogs and horses, with the child's pet lamb, calf, kid, or chicken, we are outraged at the proposal to kill and eat it.

We are eating it already every day alive in a finer form. We feed on it aromally, *i. e.*, spiritually and materially at once, in a compound manner; since the aromas, such as heat, light, electricity, galvanism, magnetism, the nervous aura, are the blending points of harmonic expression between spirit and matter, and integrate them in living beings. They form the practical element in the solar trinity, in which the *active, caloric, or love* element is found working in the material world of concrete beings, under the guiding influence of *light* or the *intelligence of law*.

Proceeding *pari passu* with the higher expressions of Love in the social sphere, are its incarnations in our labor, in the fruits of industry, art, and science, where man learns to become the harmonist of nature, taming the wild, destructive forces of the elements, and converting them to his service, in transforming the natural kingdoms—

mineral, vegetable, and animal—in his chemistry, agriculture proper, breeding and raising of live stock. Here, through his senses and instincts, he completes a circuit of affections and uses with his mother Earth, as in the higher sphere through his social affections.

Finally, we are led through successive developments of the principle of order, in the organization of particular branches of industry, relative to production, to exchange, and to conservation and consumption, first developing the work and product at the expense of the laborer, who is crushed and sacrificed to material ends; to discover at last the true law, the *serial* order, which, in giving a far more perfect development to industry and its uses, renders it the means of integral development and of happiness to the laborer, by its mechanism of groups contrasted, rivalized, and interlocked by the alternations of their component members.

To the same appreciation we are led by our painful attempts to organize governments, commencing with the recognition of the pivotal and unitary principle in autocracies, reacting from the evils of despotism to those of anarchy, and from anarchy to despotism again; but gradually incorporating more liberal features and recognitions of human rights under constitutional monarchies, until it reaches the political Series in representative governments, such as that of the United States. Theoretically, this is highly advanced toward perfection, considering our separation of the political from the social element, and commencement from the township or parish to form a serial unity, rising through the degrees of county and state, to the federation of sovereign states. But poverty, crime, and other social evils underlie all this, and can only be eradicated by the extension of this serial representative system into the township itself, and the organization of its labor; each department of which, represented by its Chief in the convention of the county or district, will be composed of Series of Groups, embracing all the natural subdivisions of its functions under their respective sub-chiefs, who elect the Serial Chief, and who are themselves elected by the laborers of their Group, or have been naturally constituted chiefs as the founders of these Groups and of the enterprises they direct.

It may be literally incorrect to speak of any representative system, however true, preventing crimes and poverty. I only allude to it as an integrant element of a higher society, which renders virtue an organic fact, instead of crime, as at present. Our political system is now rather a happy accident than a legitimate and scientific development upon the basis of industry, first organized serially in the associ-

ated township, without which it is impossible that the interests of the people should obtain a true representation. Hence corruption, bribery, and the demoralizing conduct which characterizes our elections and those of England; hence the interests of productive labor are subordinated to those of commerce and capital; hence the monstrosity of our criminal courts, penitentiaries, and other costly engines of punishment and repression, in the vicious circle of a society which continually necessitates the commission of the crimes and disorders to be repressed.

The religious sentiment, commencing like the political, by organizations of spiritual despotism, such as those of the Roman Catholic Church, the priesthood of Hindostan, Egypt, Mexico, and Peru, has undergone, in the progress of civilization, a destructive analysis by the divisions of sects and churches, which have vitiated religion in their contests, by making it an affair of doctrines instead of noble affections, manifested only by beneficent and pure actions. The national and individual aspects of religion thus unhappily perverted in its developments, exhibit no less the tendency of nature toward the arborescent type of the series, and the necessity for a classified serial unity in this sphere as well as in those of politics and of industry. Diagrams might illustrate the generation of Series and Groups in the arborescent type. The tree of religion fixes its roots in the instinct of the individual that he forms an integrant element of the universe, and is bound in allegiance to the all-pervading soul, and to his spiritual superiors. The tree of politics is rooted in the expediences of man's relations with his fellow, and the tree of industry in his material necessities.

Notwithstanding the immense differences in the expression of the religious sentiment between the fetichism of the African Savage, who carries his God in his waist-belt as a talisman, and the sublime worship of the Mithriac Christianity, which adores the Soul of Nature and sees in the Sun the Spherical Chief, and in Christ the Solar Man, while a hierarchy of ministering demons, spirits, and angels, in terrestrial and in celestial forms, mediate between the lowest and the highest forms of the universal life, there is still a tap-root to all religion and religions in the recognition of power and providence, whether beneficent or malignant. The Solar theology was so widely diffused in both hemispheres, that, as Dupuis has shown in his work, "*Sur l'Origine de tous les Cultes*," it may be properly considered as their historic stock or trunk, as well as their natural pivot. It sends off at the root two contrasted suckers—Fetichism and Pantheism:

the first being the exaggerated sentiment of an individual destiny, private self-appropriation, and special providence; the second being Spiritual Communism, or the exaggerated sentiment of collective providence, accords, and fluent relations, without sufficiently perceiving the differences in individual characters, and the *substance* or fundamental entity of each severally in Deity, or partaking of that sustaining consolation and inspiration, in solitude and affliction, which Christianity confers by its impersonation of God.

Higher up the trunk we find the Braminic or abstract Spiritual branch, and the Mahommedan or Sensual branch, while the Judæo-Christian and Parsee constitute the continuation of the trunk in Asia and Europe; the Egyptian in Africa; and many Indian tribes, at whose head stands the Peruvian, in America. (For the analogy of their Symbolism or ceremonial worship, and of their doctrines, see Dupuis.)

We may now trace the arborescent subdivision of each great branch into sects. The Christian first, into Roman Catholic, Greek, and heretical sects too numerous to mention, and then the Catholic splitting by Protestantism, which alike in all its sects proclaims the right of private judgment or liberty of conscience against subordination to external authority. It is true that all have been guilty of practical inconsistency and despotic assumption at different times, but not less so that this principle of individual liberty and private judgment has been the basis of departure for each.

The Serial Unity of religions, which awaits the just organization of labor and the increase of intelligence, affection, and happiness, by the provisions of the Combined Order, does justice to the fragmentary truth of all sects—while absorbing those which will be pernicious, such as the Thug or Phansigar, whose present legitimacy is based on the necessity of Murder, to thin a miserable and crowded population, and which stand in the same category with the existence of lions and tigers.

In the Combined Order, “Men will no longer say to each other, Know ye the Lord? for all shall know Him, from the least unto the the greatest.”

In an article upon the hieroglyphic lessons of the rainbow, I exhibit the fundamental truths which our different sects labor so clumsily to express, in greater detail than is compatible with the unity of this statement.

The roots of the political tree are, on one side, the recognition of natural chiefs—Patriarchal or hereditary in the East; oftener

elective or self-asserted, in the North and West. On the other side, the desire of individual and national liberty, whence flows the sap of democracies and republics. The junction of trunk and root, or earliest period of confused harmony, is Edenism; which was still partially exhibited fifty years since in some charming isles of the South Pacific, before they were ruined by the Sailors and Missionaries of Civilization. *Vide* Melville's "Typee and Omoo."

Here a delicious climate and an abundant supply of fruits placed every one at his ease, and left no inducement to disturb that natural harmony of which man found himself the passional electroscope.

Compressive superstitions and taboo edicts already began to sully their natural religion, and external tribe-skirmishes the amenity of their foreign politics, but the abundance of fruit and fish preventing the exploitations and injustices of competitive labor, they still retained a state of Semi-Edenism; and neither war, nor superstition, nor disease, was fully inaugurated until their contamination by the civilized Sailors and Missionaries.

Where Edenism is invaded by Civilization, it is usually an affair of extermination; where it gradually breaks up from the rudeness of climate and material poverty, its human elements form the isolated Savage horde, or the barbarous Nomad tribe, or the large Patriarchal family; which last, embodying better than the others the Family, or pivotal term in the reproduction of the Species, more easily lends itself to Social refinement and industrial progress, and gives origin to Civilization. The political institutions of barbarism modulate between despotism and anarchy; while those of civilization tend to constitutional monarchies, federated republics, and Democracy; manifesting a constant analogy with the Protestant churches in the religious tree, and ever asserting by charters, bills of rights, and popular voting, the respect of private judgment, of individual liberty, and of Self-sovereignty. It begins by emancipating man from personal thralldom, and ends by confessing that it has left him more than ever the slave of Material necessities and of the oppressions of Capital, whence the combined order of domestic and agricultural Association comes to extricate and thoroughly emancipate him. The Industrial tree roots itself in the property of man in the soil, the necessities of his subsistence, and his insatiable desire of luxury. Its arborescent distribution in the branches of Agriculture, Mechanical and Domestic Arts, and their subdivisions, are too clear to need enumerating, and I only observe that each ultimate subdivision or function becomes the neutral pivot of a group of laborers, who, *in the combined order*, spon-

taneously assemble round the object of their industrial preference, and round the Passional chief or active pivot, who most completely identifies himself with this function, and takes the lead by divine right of genius, recognized by human right of election.

Industrial organization of the township, in extending itself over civilization, and commensurate with its progress, will elevate our politics and religions to harmony and unity.

Attractive labor, and the genial life of the affections, expanding freely in the intercourse of groups formed by the compound tie of sympathy of character and sympathy of pursuit, imparting charm to necessary work, and healthy vigor to sentimental affection, will restore to religion the body for which it languishes, now hovering over the human race like an unshriven ghost, coming back among the living to frighten them with hideous apparitions, spectral illusions of hell-fire, and other spiritual nightmares, as numerous as the bats in the catacombs of Egypt. Redeemed from the jungle of superstitions and the deserts of metaphysics, into the warm rose-light and fruit-bearing soil of the heart and the senses, religion becomes *one* and co-extensive with those harmonious beings who, from their happy earth, will continually praise the Master and Giver of life.

His intentions in creating us will then be explained. Human destiny will then be no longer a scramble for bread—of hovel, hog, and hominy for the people, to which add horse, hound, and harness for the great folks. Destiny will then mean the full happiness of which man is capable by his integral development of physical, intellectual, and passional faculties in their proper spheres of useful action, which conciliate individual interests in social harmony by means of the serial hierarchy, the same order of movement which we find in the planetary world, in music, in organic physiology, and every where, in short, where harmony of parts exists in a collective whole.

The forms and expressions of worship must be as various as national and individual character.

From this statement of the Trinity we draw for the conduct of life this practical inference: that man can attain harmony and realize a destiny proportioned to his attractions only so far as he can incarnate or embody his ideas in practical uses, and fulfill his mission of labor by bringing the planet on which he is placed under integral culture, developing its resources, and harmonizing its elements according to the type and instinct of the universal harmony which he bears within him, and which is revealed to him by its cor-

respondences in the distribution and movements of the planetary, atomic, and organic spheres, which lie open to his intelligent studies. Thus will the incarnation of Love in Matter be effected through Law or Wisdom.

By the light of this doctrine stand shamed and condemned all those one-sided philosophies which would sink man to the pursuit of merely selfish ends, or into the destructive monotony of mere labor, or would emasculate him by condemning the sensual principle to inaction and mortification, to make of man an image of the third person of the Trinity, rather ghost-like than God-like. It condemns that asceticism which causes man to neglect his noble functions, as harmonist of nature and society, in idle introspections, and to waste his life in star-gazing and idealizing; it condemns all *simple* efforts at self-development and self-perfection, the idle gymnastics of either body or soul, and shows productive use, combined with attractive methods and conditions of labor, as the absolute rule of success in the attainment of individual as well as of social well-being. It is only in attractive production that a circuit of action is formed, and that effort becomes no longer exhaustive, but a condition of influx and growth. Some humorist has defined *angling* as "a stick and a string, a worm at one end and a fool at the other;" but let a perch swallow the worm, and instantly the folly of the patient fool is converted into a truly Waltonian delight, for a magnetic circuit is established between the actor and the object, the fool and the fish, as with delicious founcings the latter reluctantly consents to be deposited in a basket, and take his chance for the next metempsychosis. For the ploughman, the gardener, the artisan, a circuit more permanent of activity and reception, afflux and reflux of vitality, is established with the earth, the plants, the object whatsoever of their useful labors, so that they become habitually robust and equilibrated in their health.

Agriculture gives the body or stamina of religion.

In its functions we co-operate practically with the Sun and the Earth, of which we are the most highly vitalized and intelligent products, in order to evolve other germs of life, power, beauty, and use.

We thus place ourselves in the conditions most favorable to the influx of life, and in fact the population of the globe is in every sense sustained by its agricultural districts.

In large cities, such as Paris, extensive and undisputed statistics show that the great mass of their indigenous population dies out about

the fifth generation, and is supplied by continual reinforcements from the country. Cities act as social and industrial maelstroms, absorbing from a periphery of hundreds of miles the number of beings necessary to be used up in factories and workshops, and then deposited in warehouses, or folded away on shelves in the shape of lead, glass, cloths, knives, and various fabrics, traceable through every step of their transformation from the raw human material.

The sun acting upon the earth and waters in the various zones and climates, gives all germs in their wild and indigenous state, but their refinement and extension into other locations, where they are not indigenous, as well as the multiplication of species and varieties, is reserved for the co-operation of man. The same human providence is necessary to the elements.

Electrical and Atmospheric conditions, while they modify and to a great degree control the being and action of our race, are in turn subjected to its control through the agency of a judicious and integral culture of the soil. Before man can exert upon his planet this office of the harmonist, it is necessary that he should cease from war and substitute industrial armies for armies of destruction. He must cease to destroy himself by any sort of internal conflict, whether between the nations which compose humanity or the classes which compose society, or between the individuals of the same class and department of labor, whom cut-throat competition now envenoms against each other, and gives an easy prey to the grasping talon of capital, or who, in the ruinous struggle of one corporation to crush another, find illusive and short-lived remuneration for their industry. War must also cease within the individual soul, now betrayed by theology, morals, and metaphysics into the unprofitable combats of self-discipline, convictious and futile self-blame, remorse, neuralgia of the soul, repentances again to be repented of, and the whole vicious circle of subjective experiences in which the feelings prey upon themselves, and thought turns to painful self-analysis, as in the diseased stomach corrosive secretions eat away the mucous coat.

All these introversions, otherwise the most melancholy, tormenting, and incurable forms of passional disease, happily vanish as soon as the appropriate external stimuli are furnished to the desires and faculties of the poor dyspeptic Soul. As soon as it enters on a career of use, and forms, with the object of attraction, its Magnetic Circuit; healing, life, and divine consolations flow into it through that object, and the voice of consciousness whispers, "Thy Sins are forgiven thee."

Integral Salvation demands primarily the discovery, then the practical realization of that order in labor and social relations, predetermined by the Author of Man, and in reference to which all his passions and characters, tastes, instincts, temperaments, and even those qualities which, out of place, appear as vices, were originally calculated. An architect who should bring together great piles of stone and timber without having formed any plan for the construction of an edifice, would be suspected of insanity or idiocy, yet we pay to the being we call God a compliment very much like this, when we attribute to His inscrutable wisdom the incoherence and wasteful conflict of forces which every where prevail, as if He had created our passional forces without reference to any method in which they could harmoniously co-operate. The theological explanations of the fall and the redemption do not alter one iota the facts of the case, they merely state them in a peculiar language, which the people, not understanding one word of, but supposing they shall be damned if they do not swallow it whole, affect to consider a satisfactory solution of the problem of destiny, and remaining, like the goat in the fable at the bottom of the well, are fools enough to pay a fox of a priest to say masses for their souls.

The Combined Order, called by its discoverer, Charles Fourier, the Passional Series, or Series of Groups, is *demonstrably* the real and permanent destiny of man, to which all his past experiences and traditions have been merely accessory and preparatory, as the tuning of instruments to the music of an orchestra, or the cutting of the teeth to a child's passage from milk pap to solid food and organic vigor.

Man remains inferior to the Lion or the Eagle, the Deer or the Thrush, in vigor, fleetness, independence, sanity, health, and happiness, so long as he seeks only a simple individual destiny, such as suffices to the inferior animals in awaiting their connection with the Harmonic Man. Man the Hottentot, Man the bush-ranger of Australia, Man the root-digger of the Rocky Mountains, is an organized profanity, an abomination before God and before the beast; it is in ratio as he associates and combines his forces that he rises in the scale of beings and of societies through the grades of the patriarchate and civilization; and all the great works of spherical unity, railroads, steam navigation, magnetic telegraphs, and even of local unity, such as gas works, steam mills, and the like, pivot upon the combination of forces and the serial hierarchy of functions, whose theory now explained to us in the works of Fourier, enable us forthwith to

advance with gigantic strides in the career of progress, by combining the development of the producer with that of the thing produced. In the distributions of the Passional Series, all interests are satisfied, whether material or spiritual; every variety of affection, sensation, and intelligence finds the medium and conditions for its incarnation. The instinctual faculties connected with the range of perceptive organs are possessed in high development by the North American Indian, yet they prove insufficient to save him from self-destruction, as by intoxicating liquors, or from accidental destruction by disease, such as small-pox, which has destroyed the once formidable tribe of the Blackfoot Indians, or syphilis, which has nearly destroyed several of the finest populations of the South Sea Islands, a robust though indolent race, remarkable for their uniform physical beauty, and the amenity of their manners.

Man then requires a compound compass—Instinct in connection with a Social Mechanism—whose arrangements and relations have been revealed to the earnest questionings of genius. The ignorance of this mechanism has plunged philanthropists in despair, and caused them to consider man as a great *passional ruin*, whose terrestrial destiny has been fatally compromised by that *very* original sin of Adam and Eve in eating the apple of the tree of the knowledge of good and evil. The poor Otaheitans were certainly innocent enough of any such knowledge, which did not render the contact of civilized scoundrelism the less fatal to them.

The Passional Series is the Trinity incarnate in human society, whose industry it organizes in conformity with the mathematical or neuter element, called by the church the Holy Ghost. This mathematical principle, or Solar intelligence, is itself a Trinity, composed of principles analogous to those on which musical harmony is based—namely, Discord, Accord, and Modulation.

Discord, in musical language, means not mere collision and confusion of tones, but the discriminate pronounciation of the individual notes, each insisting on its own character in their relations to the Chromatic scale—Do re mi fa la si do—each of which is in discord and rivalry of tone with those contiguous on either side. The interval or pause required to appreciate their individualities of character gives the law of Time.

Accord consists in the harmony of contrasted notes, as in the Diatonic scale—Do mi, re fa, mi la, fa si, la do.

From accord springs the effect or quality of tone.

The transitions in music are called modulations, and obtain be-

tween the elementary notes in a single bar, or between tone and tone, or between harmony and harmony blended, combined, and distributed in a whole composition.

In articulate speech, not strictly musical, these principles reappear.

The mathematical element is here called *quantity*, as applied to syllables in scanning verse.

The passional element is found in the vowels, to which rythm and modulation are added by the consonants corresponding to the second principle, passive or moved : matter ; as the consonants produced by the obstruction of the air in passing from the larynx against the roof of the mouth, or the teeth, have no articulate sound, but only a sort of dumb noise in themselves, until they are informed or inspired by the articulate vowel tones, just as matter is formless and meaningless except as it is informed or inspired, *i. e.*, formed from within, breathed into, as the lung and larynx tones are interior to those formed in the mouth, inspired by soul or passion, whose instinctive tones are vowels.

It is thus that God the Father, or fountain of passion, breathed into man, and man became a living soul.

Returning now to the Trinity as manifested in the Solar ray, I call your attention to the substantial identity of Light with Truth, whose forms it discloses, and of compound light, or light considered at once in its material and spiritual sense, with the neutral or mathematical principle as evidenced in the geometrical conformation of crystals, and the organic structure of plants and animals, to which it is equally essential with *water*, which, as I have elsewhere shown, is *truth in a fluid state*, as *light is truth in an aromal state*, each removed a *discrete degree* from the other, as *spiritual truth*, the organizing element of Societies, is a second discrete degree removed above light or aromal truth, the organizing element of vegetable and animal structures.

In proportion to the influence of Light in the physical, and of science or Truth in the passional world, we find more perfect forms of organization, and better characterized expressions of each organic type, in which Light has more fully co-operated. Remark the feebleness or absence of their characteristic juices in etiolated plants. Watch in the laboratory how long elements possessing strong affinity for each other, will remain mingled but uncombined while Light is excluded. These assert in the animal, in the vegetable, in the mineral sphere, the same principle which regulates human passions and human efforts to ultimate themselves. Affections and senses act

vainly, or produce only monstrosities, without the intervention of Science or Truth, of Spiritual Light, through the faculties of the intellect, which are the eyes of the passions. An equally clear relation of analogy obtains between the neuter mathematical principle of *compound light*, or *concrete truth*, and the Centrifugal Solar force, found again in the individual characters of planets and their productions under the influence of light. Together with their crystalline or organic types of form and structure, come those idiosyncrasies of function, passion, and instinct, or the specific affinities which characterize each in its relations with other forms of *lucidized* matter. This Centrifugal principle of the universal Trinity appears in the sphere of Sound, which, by conformity with the Mathematics, becomes Music, as the element of *Discord*, recognized in the chromatic Scale in the relation of Do to Re, or Re to Mi; of each note with the two next to it on either side, just as in a horticultural exhibition, the liveliest competition which is a *discord* of the same character, arises between the producers of several varieties of peach, pear, or strawberry, which come into closest comparison with each other, while there is little or none between the producers of those fruits or other articles too little alike to be compared.

Thus, again, in politics we see the *centrifugal* principle cabalizing with the most calculating desperation between the shades or factions of the same political party, who vie with each other for the spoils.

Among the sects of doctrinal religionists we see it splitting a hair on points of creed.

In commerce we see it energizing the competition of two rival houses in the commission, or the retailing, or the banking business.

In manufactures—between two factories, producing similar qualities of cotton, linen, or woollen stuffs. In the industry of transportation between steamboat and railroad lines, etc.

Such applications you may extend indefinitely. But its true or harmonic application is to instigate the emulous zeal of rival groups, vying indeed with each other in the refinement and perfection of a given product, and dividing honors and profits according to their respective successes, but connected in a superior collective unity, in whose social and industrial prosperity each individual participates, and farther interlocked with each other through the intervention of the balancing or alternating principle, which throws each individual of the rival groups into many successive combinations, some of which will unite him or her in the same group with those to whom he had before occupied the position of corporate rivalry. So much, at pres-

ent, for *the Analytic, Cabalistic, Discriminative, Elective, Discordant, CENTRIFUGAL, Mathematical, Luminous, Neuter element of the Trinity.*

Next, I call your attention to the Caloric or heat principle of the Solar ray, to its spiritual correspondence with the passional principle Love, of which Caloric is the continent and condition of expression in the sphere of Matter, removed by discrete degrees from that of Spirit, as what we call Caloric is a discrete degree, remote from spiritual Love. This we are rendered conscious of in that form of Caloric which, by the increased circulation and innervation of the genital or seminal apparatus of the organism, is felt as Physical passion or lust, never to be confounded with Spiritual love, which is removed above it by a discrete, and not merely by a continuous degree.

Compound Heat, or Concrete Love, expressing at once the cause and effect, the interpenetration of Matter by the Passional Love principle, corresponds to the active element of the Trinity, which we are now prepared to conceive of, as the essence or fountain of all passion, and of all the forms of affection, in the Mineral, Vegetable, Animal, Aromal, and Spiritual spheres and gradations of being.

To obtain practical ideas of the phenomena of incarnation, we must demonstrate the identity of Love or Passion with spiritual heat, and of Heat or Caloric with physical affection; show that Truth or intelligence is nothing more nor less than spiritual light, and Light the same with physical intelligence, the medium of truth; while, in Use or practical ultimation, chemical or electrical effects must furnish the plastic forms in which we work, under the same laws which have presided over our own incarnation, and which we co-operate with the celestial forces, in refining and perfecting through all the species and varieties of animal, vegetable, and mineral creatures, whose classes, orders, and genera, are furnished by the Sun and Planets.

Each term of the Divine or Solar Trinity naturally implies the other two. Divine or perfect Love implies Divine or perfect Wisdom, without which it would destroy itself by internal conflicts, such as our incomplete and unequilibrated affections lead us into during the epochs of Social misery. When we speak of heat, we imply also to a certain extent, though not necessarily in an equal degree of intensity, light, and chemical or chemico-vital effects. Many illustrations of the effects of passion in generating and sustaining animal heat, and resisting extremes of temperature which would otherwise prove fatal, are furnished in the history of military campaigns, and

in narratives of voyages and travels, as well as by the experience of almost every individual, at various periods.

The chief cause of animal heat is now ascertained to be identical with that of the heat produced by fires, namely, the combustion of carbon by the oxygen of the atmosphere. This oxygen absorbed into our blood when we breathe, through the membranous tissue of the pulmonary vesicles, passes to all the parts of our system, and determines there transformations of tissue, too slowly and gently, indeed, to produce a flame, as when wood or coal burns in our hearths, yet sufficiently active to approach the flame-color in the rosy glow of the surface, and to render our flesh diaphanous, as we perceive in holding our hands between our eyes and the sun. The process is precisely of the same character, and determines the evolution of heat. The higher and more delicate the type of organization, the more complete is this process, and the more beautifully clear the translucence attending it; so that we sometimes meet beings whose impassioned spirituality has already half-emancipated them from the clogs of dull and opaque matter, whose force and efficiency surpasses beyond all calculation what their slight frames promise, and in whom the Solar ray, as it plays in the pearl and rose of their cheek, or sleeps in the snow of their heaving breast, announces a divine presence, and warns us that we draw near holy ground; for in such organisms the spirits who descend on earth with celestial missions, love to fix their abode, or rest awhile at least, veiled but not hidden.

The act of oxidation or transformation of tissues by their combination with oxygen, is a chemical effect resulting from the exchange of positive and negative electricity between the blood globule and the atoms of the tissue, since it has been demonstrated by Sir Humphrey Davy, in his analysis of the fixed alkalies by the aid of the voltaic pile, that chemical affinity and electricity are only forms of the same power, as the elective affinity is in uniform ratio to the presence of the two opposite electricities in the different elements of the compound formed.

Now the transformations of tissue, and consequent evolution of heat, are, as common experience proves, and as Liebig has minutely demonstrated, in precise ratio to the rapidity or energy of movement, whether confined within the body, as in fevers, or externally manifested in muscular motions. These muscular and arterial motions, thus connected in their proximate or atomic causation with electrical affinities and the transformation of the tissues employed, have no other ultimate cause than passion, whether that passion is a sponta-

neous or direct attraction to its object of sense or affection, or whether it is indirect, and comes under the head of necessity or self-preservation, involving our whole passional existence. Take a soldier in battle, kindled with the fire of glory and corporate enthusiasm, as positive stimulants, and equally conscious of the disgrace and shameful death awaiting the coward, which is a negative stimulant.

Fused by this fire of action he becomes even insensible to pain, fatigue, and wounds; his organism glows from the incandescence of a more rapid and complete oxidation of the tissues, which in turn reacting on the spirit, opens it to mightier influx.

We have all observed the physical effects of our spiritual passions. Who has not felt the *glow* of Friendship or of Love, and confirmed by his own sensation the proofs of Bichat, that the viscera and the ganglia of the sympathetic nerve distributed upon them are at once the organism of nutrition, circulation, and the physical receptive life, and that of the affections and spiritual intuition.

Our common language witnesses to this; we speak of the glow of affection, and the Light of Truth or intelligence, of a *warm* heart and a *clear* head; and the stronger and more rapid pulsation of the heart, the flush of color in the face, with physical warmth beginning in the chest, and extending to the whole surface, are perfectly sensible to us in meeting those we love.

On the other hand, we may easily observe the dependence of the social affections on physical comfort. The passions, it is true, are not extinguished or eliminated by cold, or darkness, or privation, but their genial manifestation is suppressed.

Mark the magical change in a party of friends who, after exposure to the bleak winds, traveling in a cold, dark night, find themselves housed before a brilliant, blazing fire, which thaws the current of song, and mirth, and social interchange of mind, together with the icicles on their locks, and the snow upon their great coats. Here physical light and heat awake their corresponding elements of spiritual light and heat. Still more deeply we shall feel this analogy as we proceed to examine the effects or ultimatum of heat and light, and of love and truth in their creative action.

How does spiritual heat or affection manifest itself toward the objects of our love? Naturally, in the production of uses or benefits. Love arrests the roving steps of the hunter, and lays his spoils at the feet of his bride, and familism turns him into a farmer, builds the cabin as the wild bird its nest, and brings forth by tillage the fruits of the earth to provide for the wife and the callow young brood.

And how does the Sun prove his bridal with the Earth? What are the results of physical affection, or the chemico-vital action in which heat and light ultimate themselves? We see the evolution of germs, the creation or production of manifold forms of practical use and beauty in the vegetable and animal kingdoms, wherein under the same passional influences, the Earth yields all classes, orders, genera of grains, roots, flowers, fruit, wild and domesticable animals; and man intervenes to complete this work of creation, by cultivating and rearing the species and varieties of each adapted to his wants and pleasures, and providing for his affections a home-sphere, and material basis of interests.

But how fares it with those who must travel on through the long winter night of social destitution—with the perishing ones who never know comfort? With the dwellers in damp and reeking cellars whence misery excludes at once the light and warmth of the Solar ray, the refinements of affection, and the opportunities of mental culture? How is it in those nests, piled on our narrow alleys, obstructed by hills of ordure, where the poor are crowded upon each other in common annoyance, gnawed by hunger and anxiety, tortured by disease and misfortune, demonized by cheap poisoned liquors, in whose intoxication they seek a few hours of oblivion, beholding in each other the stamp and reflection of the same degrading circumstances which victimize themselves, mutually tempted and exposed by night or day to theft and violent collisions—are these likely to love each other very dearly, to assuage by forbearance and spiritual refinement, and the illusive charms of philosophy, the anguish of their lot? No; we have *here* truly pictured, in the moral world, that *night* and that *winter*, that reign of Ahriman the Dew, or Evil one, and absence of the beneficent luminous Solar principle, whose natural type the old Magians recognized in their mourning solemnities for the passage of the Sun into the Scorpion and Serpent—Zodiacal signs of the Autumn and Winter, when the night grows longer than the day, and the cold destroys or withers the beneficent creations of the Spring and the Summer.

The principles of incarnation thus established open to us free passage from the material to the spiritual, and from the spiritual back again to the material world. I hope that students of Swedenborg will forgive me for not pausing here to illustrate those *discrete* degrees which exist between the two spheres, and to which the order of influx is related. Their discreteness or distinctness is obvious enough, and has already been so exclusively insisted on by the ascetic

churches, as to have obscured in men's minds the equally important fact that true influx from the spiritual plane requires the true order of the corresponding plane of material reception.

THE CONJUNCTION OF HEAVEN WITH THE WORLD IS EFFECTED BY CORRESPONDENCES.

There are three heavens, according to Swedenborg: the highest, or third heaven, which is the heaven of Truth from Good; in this heaven the Celestial or Passional principle is the ruling law of life; the second, or middle heaven, which is the heaven of Good and Truth; in this heaven the Spiritual or Intellectual principle rules; and the first, or lowest heaven, which is the heaven of natural delights; in this heaven the Sensitive principle is the ruling law of life. Each of these heavens has a surrounding atmosphere containing the heat and light of the Spiritual Sun, and carrying them onward from the highest to the lowest heaven, and finally to the natural world, where they are received by the natural sun, and, by his instrumentality, complete the process of Creation. The natural world is therefore the firmament or basis of all the heavens; and being their basis, or the effect of their united action, it contains them all in their fullness, for, "the Degrees of altitude, in their ultimate, are in their fullness and power; for they are in their effect, and every effect is the fullness of its cause."—*Divine Love*, No. 217.

The three heavens, that is, the Celestial heaven or the heaven of Love, the Spiritual heaven or the heaven of Truth, and the Natural heaven or the heaven of Uses or natural delights, are united with each other by Correspondences. All Correspondence is effected by Influx from the higher to the lower, or from the internal to the external. I love a woman and am desirous of symbolizing my love: If I am a poet, I breathe my passion into verse; if I am a painter, I embody my affection in some beautiful form; if I am a lover of flowers, a bouquet may seem to me the fittest representative of my tenderness. In either of these cases, the effect of the passion is its exact correspondence, and the result of an influx from the Passional into the Intellectual and from the Intellectual into the Bodily principle. This order of Influx is the order of the Heavens; the Celestial heaven flows into the Spiritual and the Spiritual into the Natural, which rests upon the Natural world as upon its basis or firmament. The Natural world being the result, and therefore the continent of the united powers of the heavens, has within it an endeavor to return to, or to join itself to the cause; it has a power and an endeavor to produce all the things of Love, all the things of Truth, and all the things of Use or Delight. The animal, vegetable, and mineral kingdoms are the complex of all those things of Love, Wisdom, and Delight. But the earth has simply an endeavor to conjoin itself to the heavens; the conjunction *itself* must be effected by man. To effect that conjunction, he was placed upon the earth, and his Terrestrial Destiny may, therefore, be expressed in this simple formula:

"The Cultivation of the Globe according to Divine Order."

It is evident that the conjunction of the globe with heaven is of a compound nature; it is realized *externally* by means of the principle that presides over

Creation, and which has its origin in the Spiritual Sun; and *internally* by means of the cultivation of the globe according to Divine Order.

The nearest intermediate principle by which the earth is conjoined to heaven, is the atmosphere. According to Swedenborg there are three atmospheres, the highest of which receives the vivifying action of the Spiritual Sun, through the instrumentality of the Material Sun. This vivifying influence it transmits to the lower atmospheres; by the lowest of which it is finally communicated to the globe.

These three atmospheres are related to each other as passion, intellect, and body:

Passion being the life-principle, Intellect being its form, and the Body its effect or ultimate manifestation.

Hence the atmosphere immediately surrounding our globe, is the effect of the second and third atmospheres, and is for our globe the nearest vehicle of life, by means of which the various determinations of power inherent in the Spiritual Sun, acquire a hold upon the soil, and, by assimilating it to their essence, are enabled to constitute their existence in visible and tangible forms. Our planet may, therefore, be considered as an androgynous being,

The soil typifying the female principle, or the recipient of life;

The water typifying the male principle, the conductor of life;

The light and heat of the sun being the excitors of the life, which is imparted to our star and to all other stars from the Spiritual Sun.

Let me briefly show that man has been essentially fitted for the fulfillment of his destiny, and that out of his destiny he meets as much evil and oppression, as in the accomplishment of his destiny he finds heavenly bliss and liberty.

As the Natural world is the effect, and, therefore, the continent of the heavens, so is the man of the Natural world the effect of the Angelic principle of those heavens. Man's Passional principle flows into him from the Angelic principle of the Celestial, man's Intellectual from the Angelic principle of the Spiritual, and man's Sensitive principle from the Angelic principle of the Natural heaven.

"All animals, the greater and the lesser, derive their origin from the Spiritual Principle in its ultimate degree, which is called its natural degree, man alone from all the degrees, which are three, and are called the Celestial, Spiritual, and Natural."—No. 346 of *Divine Wisdom*.

Man, therefore, is a conflux of every order of heavenly power; he is a type of heavenly Goodness and Wisdom, and has within himself the means, and, as Goodness and Wisdom must ultimately triumph over evil and falsehood, I would say that there is within him a *necessity* to realize upon this earth the harmonies of all the heavens. And, as the globe itself is the foundation upon which all the operations and developments of humanity rest, and, therefore, a most essential, nay, the most necessary element in the realization of that heavenly harmony, it follows that the nature of this globe, its productive energies, and their present results in the three kingdoms of nature, must be so essentially adapted to the operations and developments of the souls of men, that any affection of the soul, any manifestation of the soul's life, must be able to find among the present or future forms of this earth's varied life, a conjugal partner

as it were, a type in which the affection sees itself reflected, to which it clings with fondness and energy, and without which it would inevitably perish. Thus it is that "all things of the created universe, viewed from their uses, represent man in an image."

"When Truth in the ultimate of Order corresponds to Truth Divine, then this Truth is supported, for then they act in unity; for interior things are conjoined with exterior, and at length with ultimates by correspondences; in this case the first truth has strength in the last, for it is in this and acts by it; but if there be not correspondence, there is disjunction; hence the first truth has not strength in the last."

No. 212. "As to what specifically concerns the Form of Heaven, and how it goes and flows (*vadit et fluit*), this is incomprehensible even to the angels: some idea may be conceived of it from the form of all things in the human body, examined and explored by a sagacious and wise observer; for it was shown above in their proper articles, that the whole heaven constitutes one man—No. 59 to 72—and that all things which are in man correspond to the Heavens, No. 87 to 102. How incomprehensible and unsearchable that form is, is evident only in general from the nervous fibres, by which all and each of the things are fastened together: what they are and how they go and flow (*vadunt et fluunt*) in the brain, is by no means visible to the eye, for innumerable ones are there so folded together, that taken together they appear as a soft continuous mass, when yet all and each of the things which are of the will and understanding, flow most distinctly into acts according to them; how they again unite themselves together in the body, is manifest from the various folds, as those of the heart, of the mesentery, and others, and also from the knots which are called ganglions, into which several fibres from every province enter, and mingle themselves together; and being otherwise conjoined, they go forth to their functions, and this again and again; besides similar things in every viscus, member, organ, and muscle. He who surveys those fibres with the eye of wisdom, and the many wonderful things there, will be utterly astonished; and yet the things which the eye sees are few, and those which it does not see, are still more wonderful, because in interior nature. That that form corresponds to the form of heaven, appears manifest from the operations of all things of the understanding, and the will in it and according to it; for whatever a man wills, passes spontaneously into act according to that form, and whatever he thinks, pervades the fibres from their beginnings even to their terminations, whence the senses; and because it is the form of thought and will, it is the form of intelligence and wisdom. This is the form which corresponds to the form of heaven; hence it may be known, that such is the form according to which every affection and thought of the angels extends itself, and they are so far in intelligence and wisdom as they are in that form. The form of heaven is from the Divine Human of the Lord."

"All things which are in the mind of man, are arranged into series, and as it were, into fascicles; and into series within series, thus into fascicles. That such an arrangement has place, is evident from the arrangement of all things in the body, where fibres appear arranged into fascicles, and little glands into collections of glands, and this in the body throughout; still more perfectly in the

purser parts which are not discernible by the naked eye ; this fasciculation is principally presented to view in the brain, in the two substances there, one of which is called cortical, and the other medullary ; the case is not unlike in the purser principles, and at length in the most pure, where the forms which receive them are the very forms of life ; that forms or substances are recipients of life, may be manifest from singular the things which appear in the living ; also that recipient forms or substances are arranged in a manner the most suitable for influx of life ; without the reception of life in substances, which are forms, there would not be given any living thing in the natural world, nor in the spiritual world ; series of the most pure stamina, like fascicles, are what constitute those forms."

"As the External acts or is acted upon, the Internals also act or are acted upon, for there is a perpetual confasciculation of the whole. Only take in the body some common covering, as for example the pleura, which is the common covering of the breast, or of the heart and lungs, and examine it with an anatomical eye, or, if you have not made this your particular study, consult anatomists, and they will tell you, that this common covering, by various circumvolutions, and afterward by exertions or derivations from itself, finer and finer, enters into the inmost substance of the lungs, even to the smallest bronchial ramifications, and into the follicles themselves, which are the beginnings of the lungs : Not to mention its progression afterward by the trachea to the larynx toward the tongue ; from which it is evident, that there is a perpetual connection of the Outmost with the Inmost, wherefore as the Outmost acts or is acted upon, so also the Interiors from the Inmost or Intimates act or are acted upon."*

Now, speaking Concretely or of Spiritual and Material facts in their natural connection, we observe of the Caloric element that it is as intrinsically synthetic or convergent in its tendencies, as the Cabalistic principle is analytic and divergent.

But Caloric separates the particles of bodies, increases their volume, and by its employment in converting solids into fluids and fluids into aeriform bodies, becomes an explosive agent. Is not this properly divergent rather than convergent action ? It is, on the contrary, in proportion to cold or the absence of heat that particles tend to approach fluids to solidify and solids to condense. This is indeed the visible appearance, but in reality caloric only develops in bodies their natural tendencies or affinities. The explosion of gunpowder is the expression of suddenly awakened elective affinities, between its elements, and the great expansion or separation of the particles of the original solid is only the natural state or relation in space of the gases developed. Caloric produces no vacuums, on the contrary

* From Dr. Hempel's admirable work on the "True Organization of the New Church."

it fills space with the most subtle and active forms of matter, and the term CENTRIPETAL justly applies to it, because it develops and energizes those elective affinities inherent in their atoms, and causing their varied combinations. Thus a society existing in a state of passionial calm, by the simple cohesion of interests may explode and be widely scattered by a sudden development of love, or of warm personal affections, according to the elective affinities of its members; but it is not the less True that higher forms of union exist after than before this resolution of social elements.

I invite physicians to verify or disprove my conception of this matter, by ascertaining what relation the development of heat sustains with the attracting pole of the magnet. Facts of this class may enable us to identify caloric with the centripetal attraction which clusters the planetary family around the solar hearth, and gradually subdues the eccentricities of the comets.

In music we call the analogous principle Accord, and its effects harmonies. In the camp it is the corporate bond of the regiment, of the army. In administrative government it is the federal or federative principle of union. In religion it is the fraternity of all the children of God. In our social relations it is manifested in the four spheres, of ambition, friendship, love, and the family tie.

It is then variously named as the *combining, fusing, synthetic, accordant, passionial, caloric*, CENTRIPETAL, and ACTIVE principle of the *Trinity*. Finally we arrive at the electric or chemical element of the solar ray, manifested in the transformations of matter and the evolution of new forms, and corresponding with the practical energy of *use*, in the language of spiritual forces. This transforming power mediates between the eternal *conservatism and consolidation and stasis*, which would result from the uncontrolled action of the CENTRIPETAL principle, and the irreconcilable *disintegration and divergence*, which would result from the uncontrolled action of the CENTRIFUGAL principle. It may then justly be termed the balancing element of the Trinity, and in its transformations it appears to be peculiarly related to the plastic moulds of MATTER, the *passive* element in nature. In music it is known as modulation, which is due to its intervention between discord and accord. In politics or religion as transition, operating between the decomposition and re-composition of parties and sects. It stands as the ambigu between the keen intellectualist, always seeking differences and defining positions, and the blind enthusiasm of the corporated mass, each individual of which merges his distinctive views in his confidence in the

mass with whom he co-operates. If the Catholic church, considered as the church of feeling or passion, without reason or intellectual light, represents the centripetal principle, and the extreme Protestant sects, such as the Unitarian be considered to represent the centrifugal principle of reason or intellectual light, without feeling or passion, then the Christian church, otherwise known as Unionist, Campbellite, or Church of the Disciples, may represent the balancing principles. These applications are not strictly correct, I merely use them as illustrations.

It is then variously named—mediating, transitional, alternating, varying, interlocking, modulating, or balancing, and displays its social chemistry in reconciling the blind, underlying central principle of passion common to the masses, with the intellectual acumen of progressive spirits, who would otherwise fly off from the practical direction of affairs at a tangent into etherial space, and lose themselves among the eccentricities of the comets.

All that appears on earth is but the reproduction of passional tendencies and effects, which pre-exist in the world of suns and planets. All that the earth produces is conformable to the earth, and *a fortiori* to the solar system; hence if we would enter the world of causes relative to those phenomena so apparent in the organic life of earth, we must become astronomers.

The Sun is not only a luminous body but also a spiritual hierarch, impelling and harmonizing by attraction his own movements and those of the planets of his system; distributing attractions to all the creatures animated by his life, and drawing to him all that floats within the ocean of his rays at once, materially and passionaly. These planet souls love, and approach or separate and repel by their double polarity: and amid their manifold and changeful combinations gravitate constantly around their Solar Pivot, having the instinct and perhaps the conscience of their mighty passions, which are afterward individualized and expressed, in various degrees, in all the creatures which spring from the Solar action on the planetary surfaces, and from the mutual interchange of Stellar and planetary aromas. The Sun impels their movements and co-ordinates their relations conformably with the universal mathematics. They act and are acted on by mutual attractions, of whose passional laws we are ignorant, but whose material type Kepler has discovered to be direct as their masses, inverse as the squares of their distances, while the squares of the times of their revolutions round the Sun are proportional to the cubes of their distances from him.

Specific attractions, inherent to individual planetary characters, determine their conduct and positions in accordance with their pastoral titles. Thus we see the immense Jupiter, Saturn, and Herschel, occupying the most distant orbits, while the smaller masses of Mercury, Venus, and the Earth, revolve nearest the Sun, so as to give a symmetry and equilibrium in the Serial arrangement of our System, and, by the greater mass and more numerous satellites of the distant planets, to effect a sort of counterpoise in movement to the immense mass and force of the Solar centre, with the smaller planets in its vicinity. The result proposed may be to obtain, for all, the largest possible and most unobstructed share of the Solar influence consistent with their distances, and *vice versa*, the Sun of theirs.

Were the largest planets nearest the Sun, the smaller planets would be longer in eclipse and shade, obstructing their vital functions and aromal relations.

As an effect of individual character, we see the Satellites of Herschel moving around her from east to west, while those of all the other planets move from west to east.

By virtue of the Centrifugal principle, each planet manifests its individual character, specific affinities, exclusive preferences, peculiarities of movement, and idiosyncrasy of mineral, vegetable, and animal types, with perhaps others of which we are ignorant.

By virtue of the Centripetal, they form groups, and move socially; each Cardinal planet with its Satellites in combined group, and the Solar Series entire, forming one group of superior order.

By virtue of the Balancing principle, perpetual change and renovation is secured to each, by varied exposures and relations which each season of its year and each hour of its day give it, with the Sun and with its sister planets and satellites.

This passion of periodical alternation receives an immense development in Saturn; which, although a thousand times larger than our Earth, turns upon itself in a diurnal revolution of 10 hours and 12 minutes. (*Vide* Bernardin De St. Pierre *Harmonies de la Nature*.) The changing bands upon its surface, as on that of Jupiter, prove that the Sun gives there as here alternate summers and winters. Its distance from the Sun may be not only compensated by the peculiarities of its atmosphere solids and fluids, but by the multiplied reverberations from seven Satellites, each as large as our Moon, and a double concentric ring, 9,500 leagues in diameter, which have all compound revolutions, first round Saturn, then, with it, round the Sun.

Saturn's nearest moon would appear to our eyes eight times as large as our moon from the earth.

Its rings produce around Saturn an effect like that of a double circle of petals round the disk of a flower, reflecting the light and heat of the sun. The distance of Saturn's ring from its globe is precisely equal to its width, which suffices to prevent its shade falling on the planet at the obliquity of the sun's rays there. The two bands of its ring seem to be upon different planes. Herschel, looking obliquely between them, has seen a star beyond, and the solar rays thus pass through to fall upon its equator. They will also be reverberated by their mountains, whose existence we infer from the irregular shadows observed by Herschel.

[These varied compensations are proper to Saturn, by virtue of the law of the contact of extremes, one of the most important in nature, and one of whose phenomena is the character and mission of Christ. Saturn with his rings and moons is modeled on the sun himself.]

The ring represents the sun's luminous atmosphere, and the seven satellites the seven larger planets of the solar series.

As Herschel, the last of the seven planets, is at a greater distance from the sun, so Saturn's last satellite is at a double distance from his next to the last. The solar rays are reflected and concentrated in the frigid zones by rings and moons, as in that of our earth by the long arctic moonlight, parheliæ, and auroras.

When the inhabitants of one of Saturn's hemispheres are in their darkest night, a double luminous ring appears upon their horizon. They see it from each hemisphere nearly of its natural size, for its distance from them is only equal to its diameter, and it has an inclination of 808 toward them.

Despite the darkness of the night on their own surface, they distinguish the ring which first catches the beams of dawn, as easily as a sailor coasting under the shore of an island perceives the distant mountains illumined by the sun. Thus they may see out of their own globe new seas, vast continents, long chains of mountains, and all the topography of a large planetary body.

Seven moons rise beyond and crown it with lustre and majesty. The nearest, as large as our earth, at 42,000 leagues distance, appears seven times larger than our moon; the others diminish in size until the last, which at more than 800,000 leagues distance still appears one half as large as ours, and altogether revolving with different degrees of rapidity, and in different planes, so conjugated that they never eclipse each other except in the moments of crossing their

orbits. The finest waltzers among our belles and beaux have no movements so varied and graceful as these queens of the night, around the globe which they illumine and fertilize.

By day the golden sunlight, mingling with the reflections of these moons, is like that which shimmers through the foliage of a forest, gleaming here and there against some mossy bole, or from the face of a sleeping stream.

These changing moons rise in perspective with the starry sky, playing beneath the abyss of the eternal firmament.

That double ring, with all its continents, seas, mountains, islands, and rivers, revolves before the eye every ten hours, conferring charms far more vivid than those we derive from reading in our chamber the narrative of a voyage to the South Seas, and making in an hour a mental tour of the globe.

The man of Saturn may see on the two faces of his ring, effects like those which exist on our two hemispheres, and which no terrestrial eye can seize at once. Isles and mountains appear rising on both surfaces from the same base. With Herschel's telescope they might discern the trees, animals, and people at their labors, all operating by charm and in the Divine order, in this favored planet, whose material dispositions indicate the harmonies of its passional movement.

It is likely that in Saturn they have long been rid of moralists and philosophers, and that they may be deficient in some hundred thousand volumes of contradictory recipes for individual salvation and damnation, pretending to show the paths of private duty and happiness, amid the social chaos and absurdity of incoherent interests, isolated family households, and destructive competitions, which employ one half of the civilized people in ruining the other half.

In all such moral perfections the people of Saturn may have much to learn of us.

We, in our turn, may learn of them those universal laws of harmony, in relation to which the passions of men, as well as those of planets, have been originally and are eternally inspired. We might learn from them the Confirmation of that discovery which the Social Genius of our own race has made within this century, and fired by the aspect of their happiness amid their spontaneous associative labors, varied in short sessions, amid all the refinements of luxury, with an organization that harmonizes individual liberty and development with the order of Society, and without the intervention of any arbitrary moral or legal Constraint; we should hasten also to or-

ganize our own industrial and Social relations in Series of Groups, and commence at last our long-deferred destiny of happiness on earth.

On serene nights, when leaving some petty scene of business or pleasure, returning from those would-be social circles, where each has been veiling his real inclinations and character in mutual compromise and concession, in order to obtain a semblance of Unity—opening the door, we have stood in mid-firmament, face to face with the celestial order of stars, moving in their Groups and Series with momenta whose conception paralyzes our feeble imagination, as their ends or purpose are beyond our intellectual ken. We reflect how the diurnal reappearance of one of these stars, ninety-five millions of miles from us, energizes the whole immense and varied movement of our mineral, vegetable, animal, and spiritual world, with those of all the planets of our Solar System—that we see here in the populous sky only the great Star Chiefs of movement, whose operative groups of planets may well be lost to our eye in those inconceivable distances. We shudder with awful joy to feel how, by a contact of extremes of the greatest with the smallest, such a field of action is at one glance opened to us; then the Soul leaps forth to meet its Star brothers, but vainly, as the child puts forth its hand to grasp the Moon, and presently recoils with despairing anguish, as the halter of dull, dark matter throttles it, and the incubus of earth presses it back in that fate which so long dwarfs, prisons, and environs it with a little individual body and mesh of cobweb relations, subordinating to the feeble organic energies of one little brain that aspiration which feels itself in fellowship with the infinite universe. O! to throw off this mortal coil of details, whose vicious circle of unsatisfactory results only provides for its own continuance. Here would I take my place as the Soul of a planet, of a Sun—conscious, by broadly permeating sympathies, of all the varied life of passion, instinct, temperament, intellect—of plant, animal, man, spirit, within the circuit of my sphere!

How mean are these mortal sensations limited to one individual experience! How paltry, as compared with its ideal, is the actual life and attainment of even Napoleon or Jesus!

Was it only to tantalize, that I, the part, have been permitted to contemplate with sense and intellect the splendid whole? If there must be individual persons merely, is there no escape, no issue, through which the Soul of a mortal can feel itself in harmony and reciprocated consciousness with planets and suns? Is it only in the quickly passing illusions of sentiment, in the unsustained flights of

imagination, in the abstractions of astronomical mathematics, or the cumulated details of geology, that we can become feebly aware of what is passing around us, and of the spherical powers that shape our destinies.

Where is an issue, a clew, a ladder from earth to heaven, where angels are ever ascending and descending? What common term between spirit and matter, between the individual and the universal, the part and the whole, man and the firmament of powers?

“Ye stars, which are the poetry of Heaven,
 If in your bright leaves we would read the fate
 Of Men and Empires, 'tis to be forgiven,
 That in our aspirations to be great
 Our destinies o'er leap their mortal state,
 And claim a kindred with you;
 For ye are a beauty and a mystery, and create
 Such love and reverence from afar—that
 Fortune, fame, power, life, have named themselves a Star.

Not vainly did the early Persians make
 Their altars the high places, and the peak
 Of earth o'ergazing mountains, and thus take
 A fit and unvalled temple, there to seek
 The Spirit, in whose honor shrines are weak
 Upreared by human hands.”

Not vainly did the Egyptians watch the flowers that bloom beneath each star, and record its course in the celestial horizon by the phases of its growth and decline, or notice that the onion, each lunar month added another coat to its bulb—while the grapes put forth another joint, and the palm trees a new cluster of leaves or fruits.

Not idly did the Astrologer compute the destinies of mortals and the conjunctions of planets at their births, and their star-houses, “not made with hands, eternal in the heavens.”

In the details of these applications, they may indeed have widely erred. I am as little the defender as the accuser of judicial astrology, of which I know nothing. But the central fact is here, that the life of all particular creatures inhabiting the surface of the earth, or other planets, or suns, must be conformable to the general collective life of those planets and suns which, as the agents of God, have engendered them, and that the neuter or mathematical principles are the same for all orders of being. The laws of Gravity, of Cohesion, of Affinity, and other forms of the same Unitary Power—which is no other than the will of God—are true alike for the material and for

the spiritual spheres of life, and for solar systems and individual persons ; and if, by clearly understanding and organizing in our life and social relations the mathematics of Nature, we can bring our wills actively into unison with the laws of Nature or wills of God, we can thus bring down the heavens upon earth, we shall then have no longer merely the neuter harmonies of the intellect with the divine Wisdom, whose distributions it comprehends, but an active and impassioned harmony of living will with living will, with all the ministers who co-operate with us in the hierarchies of heaven or earth, from the star to the flower, all vivified and impassioned from the same Divine Source, and all in their tributary individualities re-composing the perfections of a concrete Unity.

If we wish, then, according to the prayer of Jesus Christ, to realize on earth the kingdom of heaven, and to restore to God His free will here, so long compromised by the martyrdom of attraction in our incoherent, wasteful, and conflicting habits of agricultural and domestic management in civilization, it is clear that we must conform them to the mathematical or neuter principles, which are the same for every harmony, whether of planets, atoms, musical notes, architecture, painting, gastronomy, and the passions of men in their social relations, and to which God co-ordinates all His works as to a common term between Him and matter.

To make it the easier for us, God has not left the mathematical principles in a cold neuter state for us. He has here exercised His prerogative of impressing attraction, He has impassioned us supremely for the Serial order and its mathematical distributions, which will make the happiness of all of us as soon as they are applied collectively or in association. This we shall proceed to illustrate. Hence, even their subversive or destructive activity makes the life of our present society. What are Commerce and Politics but exhibitions of Cabalism ; what are our church congregations and camp meetings, our assemblies for public amusements, and even the fury of our mobs, but the blind enthusiasm and passionate accords of the centripetal principle ; and what is our idea of a life of pleasure, of foreign travel, of refined leisure, but the gratification of the balancing, butterfly passion for variety, insinuating its proboscis into the secret recesses of every flower's nectary ; this moment swearing eternal devotion, and the next one again on the wing ? What is that restlessness which urges the energetic Anglo-Saxon, Italian, or Frenchman to circulate over the world and carry their arts and sciences among every nation, but the balancing passion of

change seeking its expression? Is it not time, then, to apply these passions to the true organization of labor in the serial mechanism?

Labor can be truly organized only by the application of these three distributive passions or principles of mathematical harmony common to all the Spheres of Nature where good order exists.

The Divergent or Centrifugal character here takes the hue of Cabalism.

The Convergent or Centripetal force takes the form of the social and industrial group, and the Balancing principle oscillates in Short Sessions and periodical alternations.

The Centrifugal force, proceeding from the basis of individual character or idiosyncrasy, requires in labor free choice or respect to the elective affinities of each for functions and associates; it next energizes each group movement by partisan rivalry, in upholding its interests and the perfection of its processes against those which come into nearest comparison with it.

Thus the rivalry between groups cultivating contiguous varieties of the strawberry or melon, or between two groups in the same kitchen department whose work is compared on the table, becomes a strong motive for them severally to refine and perfect their work, and stimulates the corporate spirit in each.

A vast amount of wretchedness and chronic deterioration of soul and body results from the compression of the Centrifugal principle, from that poverty-stricken moralism and arbitrary contempt of nature which force men and women into functions unsuited to their characters and tastes, which cuts man to fit things, instead of adapting things or functions to specific indications of personal character.

Free choice of employments, which provides, on the one hand, for individualism and spontaneity, leads, on the other, to the corporate spirit of union with those whose predilections accord with our own, and who meet us on common ground in attractive labors.

The combined order, by its system of miniature workshops and garden cultures, develops the industrial tastes of children from an early age, and thus renders real that free choice of occupations which would be little better than a mockery if accorded to civilized or barbarous men and women, who are ignorant and awkward about nearly every thing beyond the single trade or few particular functions to which they have been exclusively habituated. A Sybilline corps, comprising those who have the gift or aptitude for teaching by example and precept, attend on the children and neophytes, who come to visit such or such a group in its labors, assist them in their first at-

tempts, observe where their true capacity lies, and encourage the development of their vocations. The aged, who are better fitted to instruct others than to work actively themselves, and who, from their habit of frequent repetition, are peculiarly adapted to the ignorance of childhood, which needs line upon line and precept upon precept to grave upon the tablets of its memory the principles of new arts—the aged will figure patriarchally in the Sybilline corps, and concur to form the characters of their grandchildren and great-grandchildren.

Every one who follows freely the bent of those attractions by which God has related him or her with the earth-forces, is a limited co-operator with himself in the refinement and perfection of some particular product of art, and comes thus into the conditions of influx for his own life and health. Do your work, and strength shall be given you for it; but see that it be truly your work, and not another's, for there is no communism about Nature; she has no pity for those who mistake themselves for somebody else. The place of each is prepared at her board, duly numbered and labelled, in adaptation to his title of character, and if he takes any other he may chance to dine upon potato skins and herring bones under the table.

Society, therefore, is guilty of high treason against sun and earth, and of criminal oppression toward the individual soul, if it prevent the free expansion of all vocations and practical liberty thence resulting.

The Centrifugal principle manifests itself in the human soul and in societies, as the analyst and cabalist. It discriminates, criticizes, calculates, emulates, and intrigues.

Its intellectual faculties take cognizance of progression, or the relations of cause and effect, order, time, and events, similitude, and difference. It refines by analysis and comparison.

It predominates in the logician and the critic, as the *Composite* in the poet and the artist.

In its action in society, it divides the mass into its component elements, and develops their specific character as groups or sects. It requires division and subdivision of labor in every department, thus implying the co-operation of large numbers. It prizes the doctrine, group, or pursuit, and that particular branch of it which it has selected, above every other with which it compares, and schemes to obtain for it the highest rank. (This scheming implies the tone of secretiveness.) It stimulates and refines the products of industry, art, and science, through rivalries of groups forming a unitary series, interlocked by the the *Papillon*, which interchanges their members,

and fused by the *Composite* in the formation of other groups. In the Phalanx, where interests are harmonized and industry is co-operative, it promotes the general welfare by "the spur of industrial intrigue."

In the human aggregations of Barbarism and Civilization, where interests are antagonized, and industry isolated and competitive, it injures the merchants or the railroad companies in their efforts to break each other, or confines the artist and the mechanic to the special processes or trade-secrets in which they have been educated, indisposing them to seek, acknowledge, or practice the methods of others, from which they might derive advantage. In science and in religion it opposes the spread of truth, causing each sect to shut its eyes to all light out of itself, and even to persecute to the death when it has the power. It is this which now causes such destruction of health and life, by preventing the mass of physicians from looking for any thing beyond the circle of their limited experience, and investigating the new departments of homeopathy, the water-cure, and magnetism, which, in developing and adding to the elastic vital power, constitute a positive medicine, while the allopathic system, so far as it has any distinctive character, simply *resists evil*, repelling the symptoms by drugs, which excite a morbid state contrary to or different from that existing; and is after the fullest admission of its powers, entitled only to the position of a negative medicine. The integral or composite medicine must appreciate and classify all therapeutic forces, and in the combined order, the cabalist sentiment will cause the different medical sects to co-operate for the extirpation and prevention of disease.

Suppose a hospital divided into wards, each containing a given number of patients, in whose distribution, age, constitution, and specific diseases should be equalized as nearly as possible. Assign each of these wards to a group of physicians elected from their respective sects, each group to possess the absolute management of its own ward and control over the resources of the hospital. The whole to be open during certain hours each day to visitors, with the usual restrictions, and open constantly to a committee elected by the city commissioners or legislature, to observe daily proceedings, and publish every month in newspapers a digest of the records of cures, deaths, and periods of illness in the different wards, in comparative tables. Minutes of each case to be recorded daily by secretaries appointed by a board, in which each medical sect should have one vote, and who should require an approval by three fourths of the votes. With

these fair and open arrangements, the cabalism of each group, for the honor of its sect, would develop its energy and science in an intense competition to acquire over other sects an acknowledged superiority, and whatever skill they possessed would be realized by their patients. The comparative excellences and defects of each mode of practice would be candidly presented to the public by its average results, registered by neutral inspectors. In a few years, during which the groups of representative physicians would have been changed—the sects in rivalry remaining the same—the chances of personal superiority in knowledge and skill would be equalized among them; we should arrive at definite conclusions respecting their comparative merits, and when compared with the results of a ward in which the patients should have the advantages of good nursing and attention to diet, cleanliness, and so forth, without any other treatment—a ward for which many skeptics would not fail to apply—we should also be enabled to decide respecting the *positive* merits and demerits of all who claim to be wiser than simple nature. The mutual acknowledgment of truth, whether voluntary or compelled, must also eventually lead to a better tone of feeling than now exists in the profession, and would force doctors to combine, for the good of their patients, the advantages of all methods discovered to them. It is only from the crime and misery which a perverted cabalism has hitherto caused, that we may conceive of the benefits which will result from its true, free, and natural development in the emulations of groups affiliated in industrial pursuits, either material or spiritual, when their interests shall be interlocked by the arrangements of the *Papillon* or alternating attraction, and fused by the *Composite*.

For the healthy development of Cabalism, a number of characters and pursuits, sufficient to allow of minute subdivision, is indispensable. It is constantly individualizing, and if the groups of a series do not stand near enough to each other to call forth its comparisons and emulations between them, it will display itself the more strongly *within* the groups, invading the province of the corporate sentiment, and creating disunion and jealousy where union and harmony are indispensable. On this point nature is inexorable. She wishes the largest possible social unity, and she will not accommodate herself to the mean and narrow views of the civilizees.

That the Cabalist principle requires contiguity for the development of its discords and refinements, we may illustrate by the musical gamut, since “the passional system is an echo of all the accords established in nature; or rather, all nature is the echo and the emblem

of the passional principles, as God, in order to create the universe according to the laws of eternal justice, must have bodied forth Himself in the creation, and consequently imaged there the twelve passions which are His essence, and the plays of these twelve passions in all their possible developments," of which man created in the image of God, must, as the archetype of nature, be the concentrated reflection.

In the musical gamut the first note will not accord with the second, but only with the third and fifth; and the fifth is discordant with the fourth and sixth, and so on.

"Let us suppose, in analogy, a series cultivating twelve species of peaches or pears, and adapting twelve groups and the pivotal to each of these species. In classing the fruits by contiguous progression or resemblance, the accords and discords of the groups will be in the same relation as those of the thirteen notes of the gamut, as in the following table :

GAMUT OF THE NOTES.

ut	re	fa	sol	la	
ut	re	mi fa	sol	la	si

GAMUT OF THE GROUPS.

	2	4		7		9		11			
1		3		5	6		8		10		12

"The contiguous notes not according in the musical scale, it will be the same with the gamut of twelve groups cultivating twelve graduated species. The group 5 will not agree at all with the 4th and 6th. The species of peach which the two last cultivate being too near, too similar to the 5th species, their sectaries will have many pretensions, irreconcilable with those of the group 5, whose fruit differs too little from their own. Each of the three will hold obstinately for his own peach, and will repute it superior. The group 5 will accord well with its thirds, the numbers 1 and 8, and even with 2 and 9; these four groups cultivating species quite distant in the scale from its own, and differing in forms and flavors. These species, although according among themselves, contrast pleasingly with the 5th. There will then be no contest for superiority between No. 5 and Nos. 1, 2, 8, 9. 1 is in discord with 2, and 8 with 9; these contiguous groups of the series not according, just as in music a note accords with its thirds, fourths, and fifths ascending and descending, but not with those which are nearest to it. This incompatibility of contiguous

groups is the main spring of their emulation. Every one seeks to gain for his favorite species the preference over the contiguous species which he does not cultivate, and whose groups are in rivalry with his."

Between two groups rearing horses of a very different character, as the English race horse and the heavy draught horse, there could exist no rivalry. These two groups, having no pretensions which clash, praise each other's horses for their respective merits, and assist each other in the cabals of exhibition and exportation; but there will be a very active rivalry between two groups raising two varieties of the race horse or draught horse, and it will become more intense as the varieties subdivide into particular breeds, and the breeds into families. Many a gentleman will sooner resent the imputation of a flaw in the genealogy of a favorite stud, than in his own family, and every spring and fall we see lives and fortunes staked upon the honor and excellence of a Priam, an Eclipse, and their lineal descendants.

This cabalistic rivalry stimulates to the attainment of the highest perfection in the breeding and rearing of animals, the culture of fruit, and extends to every branch of industrial product as soon as all its subdivisions are developed and classified in the series of groups.

"Partial discords are not to be feared, because the series is fertile in provisions for absorbing them, of which we have already mentioned the two pivotal, namely, the interlocking of the groups by the *Papillon*, which interchanges their members, and their fusion by the *Composite* in the formation of new groups. The series requires specific discords in order to organize its system of general accords.

"This principle is quite opposite to that of certain philosophers, according to whose systems we ought to be all brothers, all united, for the love of morality and black broth. This general and impracticable union would be a monstrosity in Harmony, where unity can only result from the regular shock of rivalries and contrast of inequalities. If these discords did not exist, we should have to prelude by establishing them. All harmony springs from the combined development of the three distributive principles, of which the first is the Cabalist."

In all movements tending to organized harmonies, discords, differences, individual types of character must first be developed and assert themselves in opposition, before accords can be formed from their ordered combinations. The formation of the crystal must be preceded by the thorough disintegration of the crude mass and its resolution into its radical atoms. It is from the divergent root-fibres pushing out in the dark earth, that the young plant springs green and lovely into the sunlight of heaven, to bear flowers and fruit, and type the

arborescent series. The discordant scraping and jarring of the instruments whose notes the musician is attuning to their clearest tension, must precede the orchestra's full burst of harmony. It was from the dark and void of incoherent chaos, that the spirit of God evoked the light and the teeming life of a beautiful creation. It is thus from the social chaos of Humanity, from Savage war, from Barbarous oppression, from Civilized fraud, from the material and spiritual poverty which has individualized character in the most intense antagonisms of nations, classes, and sects, that the Passional Harmony of the true society must be born. It is only from Universal Incoherence that we can pass to Universal Unity, religious, political, and social.

2d. *The Composite Attraction.* 1. In its influence upon the ideas or perceptions, it is creative or constructive: it combines the mechanism of a poem or a watch. 2. It combines occupations or pleasures. It would spiritualize a good dinner by wit and song: it heightens pleasure to the point of enthusiasm by gratifying at once or in rapid succession many senses and passions. It would spread the feast in a bower of roses; and reclining on the sumptuous couch, enrich the pauses with a wind-harp's melody, or full band of instrumental music. It would call around graceful animals, the bird, the squirrel, or the favorite dog. It would be served by friends, and not by hired menials. It would use the sweet benefit of this occasion to gain a lady's favor, or to forward an industrial or a political intrigue. It might combine all these in a great family meeting at Christmas or Thanksgiving. It has a scale of eleven primary degrees, as it may multiply the eleven senses and passions into each other in composite action. 3. In its social or collective influence, it seeks to combine characters in groups or series, under the guidance of other specific attractions; to harmonize the highest form of terrestrial visible life in human societies, as before, step by step, it clasped the mineral elements to form and beauty in the crystal, and caused proximate principles or organic elements to blush in the rose before rising to the highest type of harmony in the tissues and organs of the human body, where all lower types combine, repeated and exalted.

Its social sentiment is an unreflective transport, excited among great bodies of men acting together; we know it only in perversion, as when parties are stirred up in revolutions or elections, or in an army on the field of battle. The *Composite* passion leads each to delight in the strength of his own mass, and to act with it enthusiastically, as the *Cabalist* leads each to belie, to cheat, to depreciate, and oppose the party to which he does not belong. It is the *Composite*,

which in Association will render every thing possible to the industrial armies, where many groups, many series, whole Phalanxes combine for some great effort, as cutting through the isthmus of Panama or of Suez, or constructing the grand palaces of Harmony. In the unitary church, the unitary orchestra, in all harmonic combinations, it will develop itself in a spiritual enthusiasm—making man's daily life one great hymn of praise to his Maker.

The centripetal force gives, in application to labor, the social group in accord among its members upon its particular function, and observing the unities of time, place, tone, interest, and purpose.

Its value to health and vigor are immense. It sustains each individual by the magnetic impulse of the mass. We see its effect in armies, where the soldier in his corps surmounts obstacles, endures hardships, and performs exploits which seem often superhuman, and which become possible only through the exaltation or enthusiasm produced by the accord of masses. This principle, hitherto only organized in the destructive industry of war, is introduced by the phalanx into most of its functions of productive industry, to which it imparts that supreme charm and *health condition* of self-forgetfulness.

When you are conscious of having a head or a stomach you are sure they are ailing. When they are in the full activity of healthy functions, all particular consciousness of their existence is merged in a sense of general well-being or organic happiness. So it is with the individual man. His health and happiness are felt in his true relations in the Society with whom he shares the harmonies of senses and affections, even those who seem most to isolate themselves, as the miser, the student, the author who writes for a public yet unborn, only choose their own method of relating their life and activity with their race; they live for it and in it as much as others, often even more.

Self-consciousness is to man a burden which he rejoices to be delivered from. It is the uneasy sense of power that lacks expression, or it is the remorse or reaction from deeds his soul condemns, or it is the introversion of affections disappointed in their objects that turn to prey upon themselves and poison the organism by their reabsorption. The same individual whose wretchedness, from one or all of these causes, is so intense that in an hour of solitude, walking through fair scenes of vernal or autumnal beauty, vainly asking consolation from the sunshine, the bird, and the chirruping grasshopper, he wonders that the earth should not open to engulf him, and forbears to look upon the flowers lest his eye should poison them—that same in-

dividual may be seen the next hour in a social circle of persons related with him by the subtle ties of passional affinity, buoyant and radiant with happiness, displaying such varied stores of learning, thought, wit, originality, animal spirits, fertility of resource, and facility of adaptation, that he seems to float in an ether above the common ills and crosses of life. One would think that he could never be unhappy. Why this transformation? Because the accords of social affection are the conditions of influx for the divine life. In this relation the divine love and wisdom flow through us in words of truth and works of use, and the impassioned music of the voice tells, in that language which all creatures understand, my heart is at home and I am happy. It is the effect of this social accord, where we meet it in each group thus spontaneously formed from amid numbers by the mutual affinities of its members, to combine the spiritual with the material elements of life, to give labor a soul and sympathy a body, to express affections in practical uses, elements nearly always separated in civilization, where the connection of hired laborers in the same employment is an arbitrary accident based on no ground of sympathy in character, and where the social evening party, in the rare case that friends and lovers have met there, is but the illusion of an hour, resting upon no accord of interests and pursuits, a recognition of some diviner and more interior principle that has found as yet no expression in the practical business world. There is a divine fire in these social accords that burns out diseases from the organism in the same manner that worms and parasitical animals are expelled from the bodies of children as their bowels are restored to tone and vigor. Diseases are parasitical vegetations as cancer, or parasitical animals as worms, or parasitical aromas as the chronic nervous diseases that prey upon man's life. They disappear, some suddenly, others gradually, when the organic life is exalted in its functions by the play of composite passional and industrial relations. Many of the most depressing forms of dyspepsia and functional diseases of the abdominal organs vanish from the first hour, never to return so long as the social accords continue.

The merely functional diseases of the pelvic organs and those of the brain soon follow them. The lungs are least amenable to social influences, but the whole body rises gradually into high health, and its structures, at first weak and inadequate to the exertions required of them by the unwonted influx of nervous energy, are nourished and fortified until the invalid becomes integrally robust.

Joint-stock association of interests is imperatively demanded by

the Centripetal principle. It will have the consolidation, or rather the concurrence and harmony of the three elements of industrial force, Capital the passive, Labor the active, and Skill the mathematical element.

Joint-stock associations form the natural spheres in which all the other distributions of the laws of natural movement may originate and be sustained, but we must beware of supposing that association is alone to give us harmony, order, and happiness. These are entailed mathematically on our conformity to those forces which we have to-day examined in some of the spheres of nature, and which, did our limits permit, we should trace in the physiology of the human organism itself.

The balancing or alternating principle, which, in the movements of the earth, gives us summer and winter, spring and fall, day and night, and all the intermediate variations, gives in application to social industry the mechanism of short sessions.

Short sessions in labor constitute an element of high importance in the preservation of health and development of vigor and grace, all inevitably compromised by exclusive monotony in any action, even those most intrinsically agreeable.

Monotony frets soul and body; it enfeebles the organism, if the parts employed are of delicate structure, as the frontal lobes of the brain, in their intellectual or sentimental action; or brutalizes the organism, if the posterior lobes and muscular force be in question. At the same time it indirectly occasions weakness, impotence, or morbid susceptibilities in organs or parts kept idle, and starved of their natural stimulus and influx of life through the functions and uses in reference to which they exist. Hence the dumb giant, the puny intellectualist, the degradation of men into appendages of machinery, the specific diseases to which so many trades expose their artisans. Even such functions as gardening, which is considered eminently healthy, and which, indeed, possesses a sufficient variety in its details to prevent exhaustion, do not give that combined vigor, grace, social and intellectual development, which belong to the standard of true or integral health.

The balancing, papillon, or alternating principle, is truly the physician among the passions. Modulating from sphere to sphere, it secures equilibrium and internal organic harmony, at the same time that it interlocks groups by interchanging their members in its short and numerous sessions, combining intimately the interests and pleasures of all, and securing social equilibrium.

Short sessions, which prevent monotony and exhaustion, equally prevent the consequent excesses, such as gluttony and intoxication, to which the worn-out operative of civilization resorts, to gain an hour's stupefaction and oblivion of his troubles, or to light up, with the pale-blue hell-fires of alcohol, those darkened chambers of his soul, where the passional scenery of his harmonic destiny hangs veiled. The savage, the barbarian, and the civilizee, whose labor is a curse and life a burden, seek in the artificial fever and delirium of strong drink, to revive, alas! the sentiment of their omnipotence and of their universal fellowship in nature and society, inherent to the soul, in unison with God, but crushed out of it by drudgeries and by the overmastering yoke of "circumstance, that unspiritual god and mis-creator."

The varied, lively, spontaneous, and social industry of the combined order, where every one passes from function to function, from group to group, among those he prefers, pursuing the objects of his choice with the companions of his choice, has too much of real spiritual pleasure to crave the excitement of strong liquors, and realizes in action those aspirations for a fuller unfolding of our powers and affections, which opium, wine, drugs, and strong liquors only cheat with subjective illusions.

Our social sin against the principle of periodical alternations is little confessed by those mechanic and agricultural labors, which merely brutalize man without destroying his body in their monotony; it is in our necessary operations upon poisons that we shall find its most fatal reproof. To Caspar-Hauserize man, or woman, or child to commit soul-murder on him, her, or it, to reduce them to be temporary substitutes for a wheel, a lever, a steel spring, or a paving-ram, is only an incident connected with the imperfection of machinery, not yet considered as a moral offense, but rather as a mode of expiating moral offenses, as we may observe in our penitentiaries.

To kill the animal man is, however, considered very wrong, except in war. The mortality observed among operatives in lead, mercury, and arsenic works, who, in civilization, where bread is so dear and life so cheap, are used up, like other material, without any compunction (about an Irishman a month is the rate at lead works), depends more upon the method and arrangement of their labors than upon the matter operated upon. There are many other trades, each of which has its peculiar form of disease, more or less rapidly fatal by their mere monotony. There is nothing very venomous about cotton or linen shirting, and yet shirt-making is one of the most destructive to

those young women who follow it as a trade, of all the branches of civilized labor. This is purely a result of monotonous confinement and absence of social excitement. Sewing, in the combined order, will form charming groups, working always in short sessions, in alternation and rest from more vigorous employments, either in or out of doors, enlivened by the converse of friends or by music, lectures, and recitations, and occupying a beautiful seristery, or tasteful suit of rooms, furnished with all the conveniences which the different branches of tailoring, millinery, and other needlework require.

Even in operations on dangerous materials, with lead, mercury, or arsenic, health may be secured by first selecting persons whose idiosyncrasy of constitution renders them least sensitive to the emanations from these substances, and secondly, by short sessions in labor, which may even be reduced, in the most trying parts of the work, to one half or one quarter of an hour for each individual, the group being sustained by the intervention of others, as in a battalion pressing on to storm a fort, whose front ranks, constantly swept away, are as rapidly re-formed.

When we consider that a few mines and factories of mercury and arsenic suffice to supply the globe, it becomes obvious that no impossible number of workmen will be required to supply relays.

“The sun in the heavens won’t pause without change,
But speeds on, o’er lands and o’er oceans to range;
The wave will not pause on the same lonesome strand;
The winds they go roaring with might through the land.”

So in all nature, whether we regard the atom, alternately existing as an element of the crystal, the plant, the animal; the drop of water, now blended with the power of the ship-devouring billow, now fixed, itself a vast aerial sea, to some wondering insect eye, as it trembles in a tulip’s cup; now falling, a tear of emotion on some fair maiden’s cheek—still thus, all “elements perpetual circle, multiform, and mix, and nourish all things, varying to their great Maker’s still new praise;” so, likewise, man, owning in his nature the same law that causes the day to succeed the night, and spring to follow winter; living in alternate phases of action and rest, manifesting the law of periodicity in the pulsations of his heart, in his sleep, his hunger, his habits, both animal and spiritual; in the action of every fibre of nerve and muscle that compose his frame; with man, the alternating passion is a necessity of organization. There is no pursuit, which for a few hours, in its periodical order, variety

cannot render attractive to some one ; none which, however attractive in itself, monotony will not render repugnant to all. Man requires a composite variety : first, of occupations ; secondly, of associates. Those in whom the passion is weak will content themselves with a few pursuits, a few sets of associates ; others only with a great number. The groups thus formed by the development of the alternating passion will be limited in their number only by the time devoted by attraction to each of its pursuits.

When we think of the combinations into which the twenty-six letters of our alphabet enter, in all the words of our language, obsolete, modern, and yet to be coined, we shall be able to appreciate the number of serial combinations into which 1800 persons may pass, each drawn successively by each of the passions which in turn predominate according to different ages, circumstances, and phases of character. Their number is, however, considering the time which each requires, out of proportion with the comparatively brief space of our present life. It points to a composite immortality, in which this life, and that which death unlocks to us, shall *alternate* like our sleep and waking.

The Balancing principle, or Papillon passion, varying occupations and associates in the different groups which each person enters, modifies the structure of the series, and closely interlocks their interests by the numerous combinations of the human elements composing them. There can be no antagonism between the interests of the mechanical, agricultural, scientific, and capitalist classes, when the majority in each of them belong also to each of the others.

Objections to this distribution will arise from the fact, that a man does best that which he is most accustomed to do, and that continual distraction in his occupations will prevent the attainment of excellence in any one. How little this excellence depends, however, on the length of time occupied in a special labor, we may understand from the skill and success of surgeons who are not engaged in operating more than half an hour in the day. Many do not operate oftener than once in several weeks. God, in organizing us with many mental and moral faculties, and many groups of muscles, has expressed His intention that they should have *each* its appropriate action ; and thus *all* their integral harmonic developments. Will provisions essential to this interfere with the excellence of industrial products ? Shall we expect a man to do his best work when he is compelled to labor all day, and for many weeks together, at a single unvarying species of toil, often one in itself unattractive to him ; or when he

works under the impulse of attraction at something which he does, because he prefers it to any thing else, and just as long as this attraction is sustained? Add to this, that we take a pride in the excellence of what we do by our free will, but none in what the compulsion either of persons or of circumstances forces us to. The emulative cabalist feeling of each group is brought into play; it excites them to surpass every other group in the same series or department, in the excellence of their product. This excellence, also, will secure to them the highest dividend in the distribution of profits. In the large industrial establishments of our cities, on the contrary, it is a common practice to turn off the best, most skillful, and practiced hands to make room for the labor of apprentices, who, in consideration of the *privilege* of learning the trade, receive little or no pay.

In reference to the first years of crude Association, formed from the distorted and one-sided elements of civilization, the objection to the Papillon distribution will be, to a certain extent, valid. The number of groups and of industrial departments, in which men, as we now find them, can work to advantage, is very small. So far as the principle of interlocking the groups, by alternating their individual elements, is carried out in a new organization by the adult members, it will be at a clear pecuniary loss, which each will calculate his own ability to support. It is only in the second generation that the pecuniary advantages of alternation will begin to be appreciated; as that will be composed of members educated from infancy to the practice of many industrial vocations.

The sacrifice of time, from this and other obstructions of the mechanism in the first years, and the reduced time of working, may be estimated to subtract about one half from the value of productive industry among the same number of individuals, compared with the compulsory labors of civilization. In full Phalanxes of one thousand to two thousand members, this will be much less the case, from the advantages of selection afforded by the great number of industrial departments; and it will be much more than compensated by the opening afforded for labor-saving machines, and by the economies of unitary management as to fires, kitchens, etc., etc.; but it is to small combinations an obstacle of great weight.

While harmonizing the interests of the series, alternation guarantees to our various faculties and sentiments, to all our attractions, such culture as will constitute for the individual an integral development, the sound mind in a sound body, and a happiness in which the pleasures associated with the healthy action of each faculty will be

intensified by the frequently recurring stimulus of novelty. We now see its influence illustrated in the integral physical development of the athlete, who has given to all his groups of muscles both force and grace in their action, when contrasted with the clumsy and disproportionate power of the blacksmith's massive arm.

We mark its influence in comparing a Milton, the soldier, statesman, poet, sage, and withal a man of glorious presence, with the sickly refinement of a Cowper.

The Papillon passion is eminently the *Æsculapius* of the passions. This we instinctively recognize when we take a friend, broken in health or heart, to foreign countries. The change is in general, however, merely external, and fails of its object by its simplism. While men's hearts are shut to each other in cold selfishness, the poor wanderer will seldom find any new hearth of love. It is only in the large Phalanx home of Universal Unity, that, together with fresh climates and novel customs, he will obtain the composite variety of a new industrial, sensuous, and affectional sphere.

The diseases of civilization are chiefly due to excess or to exhaustion, both consequent upon monotony of life.

In its action out of the serial order, this passion for variety and novelty is peculiarly mischievous. "If the blind lead the blind, then shall both fall into the ditch," and if the physician himself be sick, what shall become of his patients?

Here, where man's energies are not yet crushed by the abject poverty and the arbitrary laws under which the laboring serf of other climes lies prostrate, but where our free institutions have not yet ripened their fruit, and a monotonous and repugnant system of industry, inherited from the dark ages of poverty, ignorance, and servitude still fetters his nature; it is here we should expect the passion for change, resisted by the monotony of the isolated household, and the wearing toil of base necessity, to writhe in its wildest freaks. Here the spirit of unrest in politics, religion, industry, society, should burn in the feverish life, and stamp its haggard lines on our American features.

In space, a bed between the oceans, and from Main to Mexico; ice at our head, fire at our feet, a curtained arch of light standing at the same moment on the double prism of dawn and sunset, is all too narrow for our fevered tossings. In occupations, free to follow each, though not to combine many, we see men impelled by the recoil of this spring (denied an integral development by varied and attractive industry, where all their powers may be turned to profit),

wasting brilliant energy in fragmentary effort, and passing, not always in progressive order, through the farm, the school, the shop, the factory, daguerrotyping, lecturing, authorship; leaving no "foot-print on the sands of Time" that the next wave may not efface, and too often illustrating the proverb that "a rolling stone gathers no moss."

Compressed at our meagre tables, it fills our streets with shops and huckster stands for all manner of abominations, assisting our other bad arrangements in naturalizing dyspepsia.

Barred within the narrow caste of a family circle whose members are thinned, scattered, and estranged by the necessities of their livelihood, we lose that God-appointed sphere of relationships of character, where love, friendship, and ambition should wake an eternal music in the chords of our being.

Denied the play of our affections, we are thrown back upon the senses; not upon their higher developments in art—only open to the rich—but upon those which are common to us with the brutes; is it strange that intemperance should be a characteristic vice of civilization, and that in the excitement of spirituous drinks, tea, coffee, tobacco, and opium, we should seek some vent for the life suppressed in its higher manifestations?

Liebig has shown from the connection of vital force, as of other forms of electricity, with oxidation and analogous chemical changes (the amount evolved being proportioned to the material undergoing molecular change), that this force, like others, is lost for one purpose in the ratio that it is expended in other purposes, and that a balance exists between the activity of intellection and muscular motion, and between them both and that of digestion, circulation, and the other organic functions; thus proclaiming the unity of organic with animal and spiritual life. It is the consequence of this unity, and the converse of Liebig's proposition, that with a certain datum of vital energy, and certain forms or modes of attraction given for its manifestation, the suppression in one direction necessitates a greater impulse to the channels left open.

Now arises the question whose answer is the key to human destiny. How to convert the *subversive* into the *harmonic* expression of the attraction for variety, which regulates for all our other attractions the conditions of action? Resistance to an attraction causes a subsequent development, or a perversion, intense in the ratio of that resistance. Flung a stone up into the air, it will not simply come down again to rest on the surface, but will bury itself in the sand.

(attraction of gravitation). Grind and dissolve a handful of salt, and as the solution evaporates, you will find a more perfect and intimate apposition of its particles in crystals : (attraction of cohesion). The longer you starve a creature, short of injuring its structure, the more intense will be its digestion and the quicker it will fatten afterward : (assimilative attraction).

It is in hours of silence and darkness that voices and spectra come from within "the past-haunted caves of the soul," and repeat themselves upon our passive sense in dreams and visions : the longer we suspend the action of any sense, the greater becomes its susceptibility to impressions. When we would see in a dim light, we prepare our eyes by first shutting them : (visual and aural attractions).

Who knows not that an ardent love, a high ambition, or devoted friendship, but gain new strength from obstacles opposed to them ? (affective attractions).

As the converse of this proposition, we find that a surfeit or excessive gratification of an attraction prevents its subsequent manifestation in a degree proportioned to that excess. We grow blind by gazing at the sun, and are deafened by the cannon's roar.

The cold bath, if judiciously managed, is a safeguard from the pulmonary scourges of our climate, by diminishing our sensibility to the weather. Highly seasoned food impairs our sense of taste, and we become *blasé* or deadened by the very success of a love or ambition which has rendered life monotonous.

To convert the subversive into the harmonic development of attraction, we must then avoid the results of both repression and excess. We must strike the medium which gratifies each, just to such an extent as to attain the equality of destiny with attraction, a state which is no longer one of action or motion, but of sensation or being. After attaining this point, which is the *point of harmonic expression* for each attraction in turn, we wish, through the attraction for variety, to prevent destiny or gratification from exceeding attraction, and thereby depriving it of the conditions of healthy action at its next normal period. To effect this, we must at each point of harmonic expression or equality of destiny with attraction, call into play *some other attraction*, into whose channel the current of life (which always retains a constant ratio to the sum of the forces of all our attractions), shall be diverted by an *absorbent substitution*.

Each group should present such varieties of character, taste, and function, as to form a centre and two wings—the wings addicting themselves to such departments of the labor or function as connect

them with other groups. Thus, in the care of a fruit tree, the wing particularly interested in the process of manuring would assimilate to the functions of agricultural chemistry, while that attending to irrigation, would connect itself with those who managed the hydraulic arrangements of the Phalanx. Each group should contain at least seven persons, three for the centre and two for each wing. Each group is thus an embryo series, ready to develop into other distinct groups. Of a group cultivating roses for instance, we will suppose the centre of eight persons preferring the red rose; the left wing of three, the white; and the right wing of four, the yellow. On the accession of ten new sectaries or members, the group may develop into a series, comprising three groups, one of which, cultivating the red rose, has a centre devoted to the moss rose, one wing to the Bourbon, and the other to the Victoria rose. Another distinct group will cultivate the varieties of the yellow rose, and another of the white.

Industrial attraction requires minute subdivision in the various functions, so that their progressive resemblances and contrasts may give birth, among the devotees attached to them, to discords and accords, like those which exist between the contiguous and remote notes of the musical scale and shades of color. This subdivision, already recognized in large manufactories as of high importance to the rapidity or perfection of products, will in the culinary department develop consequences very agreeable to our epicures, whose fastidious tastes will become useful and praiseworthy by their coincidence with the variety of product in the garden or kitchen. The greater the number of groups formed by difference of taste, the higher will be the emulative enthusiasm or spur of industrial intrigue. Many persons who have little interest in a pursuit, will take a special fancy to some branch of it, as a fine lady likes to go into the kitchen, and prepare with her own hands some little delicacy, or a lawyer amuse himself with budding his fruit trees or rose bushes.

La Bruyere, in his celebrated work on characters, has signalized humorously enough this discriminative tendency. He was right enough in ridiculing it as a mania, since its development is only useful in an organized society which understands how to rivalize, to interlock, and to fire with corporate enthusiasm many series of laborers on the same domain.

“The florist has a garden in a suburb; he hastens thither at sunrise, and returns only to bed. You see him planted, and having taken root among his tulips, and before the Solitaire—he opens his

eyes wide, he rubs his hands, he stoops, he looks at it closer, he has never seen it so beautiful. His heart expands with joy; he quits it for the Oriental, thence he goes to the Widow; he passes to the Golden Fleece, then to the Agate, whence he returns to the Solitaire, where he fixes himself, where he exhausts himself, where he sits and forgets to dine, so shaded, so bordered, and oiled is each petal of it. It has a fine cup, or a fine calyx—he contemplates and admires. God and nature only there he neglects to admire. He sees no farther than his tulip bulb, which he would not sell for a thousand crowns, and which he will give away when tulips are neglected, and carnations are in fashion. This reasonable man, who has a soul, and a religion, goes home tired and hungry, but well content with his day; he has seen tulips.

“Speak to this other of the rich harvests, the healthy state of the market—he is curious in fruits, you do not touch his sympathies. Speak to him of figs and melons, tell him that the pear trees are breaking with their load this year, that the peaches have borne well—he is attached only to plums, he answers you not. Do not even speak to him of your plum trees, he cares only for one species. Every other that you name excites his satirical smile.”

In the formation of groups attached to each species and variety, the corporate sentiment is brought to coincide with this discriminative passion, and a double source of pleasure and stimulus to exertion is developed in the rivalries of contiguous groups. To illustrate this formation mechanically, conceive of twenty laborers plowing or reaping in a field. We range them in a centre and two wings, five, ten, and five. From the order in which they stand, it will be seen at once if any lag behind. The wings will be striving against each other, and in league against the centre, the centre striving against both wings to keep its row even. All would avoid at least the imputation of inferiority in strength and skill, and the moral excitement enables them to accomplish a hard day's work as if it were pastime. The stimulus will be increased if they constitute a body, receiving their pay corporately and dividing it among them according to the time spent in labor, and the skill and rapidity of execution; each man's rank being assigned him in the group council, after fairly testing his capacity, the best workers also wearing honorary badges, and so forth. This emulative group arrangement would, however, like our party divisions and college rivalries at present, be fruitful in jealousies and unchristian results, were the composition of each group to be permanent. By *alternation* only shall we give fair play to the

dominant abilities of each individual, and give each in his turn some gratification of ambition.

A simple serial arrangement would give us only the division of labor, with free choice of pursuits and of company, and would harmonize interests to a limited extent; but still labor would often be repugnant, because monotonous. People would get tired of each other when always together, and one faculty or organ would be developed at the expense of the rest, which would remain inactive, just as occurs in civilized industry.

To obviate these evils, and substitute their opposite goods, we must consult our instincts and the analogies of nature. Each individual must be an element or human atom of many different groups and series, just as the atom of oxygen, hydrogen, or carbon, recognized as the ultimate *material* atom, enters into numerous combinations. This change of position, besides being required by the analogies of nature in God's serial orders, is exacted by the direct attraction or necessity for change or variety. The same atom of carbon, which to-day gives out heat from the fire in your grate, will shortly be found blushing in the delicate rose or luscious grape, and in a little while longer it may function in the very brain by which you think.

Thus the same individual may belong to the wheat group of the grain series, to the pear group of the orchard series, to one of the groups of agricultural chemistry in the scientific series, to the botanical group of the educational series; in a series of Art, to the musical or histrionic subseries, as a tragic actor or a flute player, and so forth. Thus this man, while combining his pecuniary interest with that of all the others engaged with him in the different groups, with whom he participates in their respective dividends, turns all his tastes and fancies, all the natural attractions which draw him to these pursuits (only one of which would in our isolated industry be profitable to him) to the best possible account. While gratifying the passion for wealth, he gains internal wealth or health, the condition of enjoying external wealth; his body is exercised by his field labors, his intellectual faculties by his scientific and artistic labors, and his moral feelings by the numerous relations which he fills toward those with whom he is associated in industrial, scientific, or artistic pursuits, and in pecuniary interest. As in our present industry the antagonism of competitive labor breeds inimical feelings, so in Association the harmony of co-operative labor breeds kindly feelings.

It is now time to give a synoptical formula of the passional prin-

ciples, considered from the social and industrial point of view. For more extensive details and experimental methods of analysis, Dr. Buchanan's *Journal of Man* may be profitably consulted, at the same time that I formally exculpate Dr. B. from any connection with the positions I here advance. (See Note at end of work.)

N. B.—The term "Direct and Composite" will refer to the action of an attraction in convergence or harmony with the other springs of action within the same individual, or among the individuals composing a society. The term "Inverse or Simple" refers to the incoherent impulse of any spring, as exhibited in the Savage, Barbarous, or Civilized societies.

I. SENSATION. (See Note A, p. 58.)

Comprises Five Material Attractions, relating Man to External Nature.

FUNCTION.—Communication between the material and spiritual worlds.

TENDENCY.—To material harmonies and luxury.

ENDS OF ATTAINMENT :

Direct and Composite.—Development of Industry in cultivating, preserving, and preparing for use those necessities and luxuries demanded by the senses.

Direct and Composite.—Cooperation of man with God as He is manifested in the mineral, vegetable, and animal creations subordinate to man, by integral development of their resources.

Direct and Composite.—Fulfillment of adaptations to man's individual well-being by attainment of physical health, integral physical development, and refinement of the senses by their exercise, as the condition of enjoying external harmonies.

Inverse and Simple.—Waste of effort and of material by incoherent struggling of each individual to seize the goods around him.

Inverse and Simple.—Opposition of man to God as manifested in the subordinate creations, by partial abuse and destruction of their resources, as in the extermination of game, the destruction of forests, and barring of hill sides.

Inverse and Simple.—Perversion of adaptations to man's well-being by diseases of repletion in one class, and of inanition in the other : Imperfect and fragmentary development, by exclusive employment in a single occupation, and brutification by excessive and exclusive action of the senses of Taste and Touch.

TONE OR SENTIMENT manifested :

Direct and Composite.—Love to nature. *Inverse and Simple.*—Selfish sensualism.

CONCOMITANT RESULTS :

Direct and Composite.—Sensitive happiness, generation of industrial sympathies, and elevation of the laborer.

Inverse and Simple.—Sensitive miseries of the seven eighths, and prevention of enjoyment in seven eighths of the rest by satiety and disease : Antipathies between laborers and capitalists, and degradation of the laborer.

Sensation is a Series of Five Branches or Groups. (See Note B, p. 59.)

SIGHT.

Direct.—Attracts man to the beautiful in forms and colors, and to cultivate or create landscapes, gardens, buildings, paintings, sculpture, furniture, clothing in general : Brings man into unity with God's manifestation in visual harmonies.

Inverse.—Afflicts the denizens of towns and cities with continual discords of form and color ; materially, in the confused masses of dingy buildings ; and spiritually, by the aspect of misery and disease around : Tempts them to covet their neighbors' property.

HEARING.

Direct.—Attracts man to the music of nature—the sounds of the forest and waters, the songs of birds which collect around his dwelling, etc., and to imitate and develop these notes in vocal and instrumental art : Brings man into unity with God as manifested in aural harmonies.

Inverse.—Afflicts the denizens of towns and cities with discords of street noises, cries of suffering, etc. : Tempts to disbelief in the harmony of creation.

SMELL.

Direct.—Attracts man to fragrant odors, and repels him from stench, generally expressive of qualities unfriendly to him : Combined with Sight and Taste, it excites to the culture of flowers, and to provisions for cleanliness, etc. : Brings man into unity with God as manifested in harmonies of odor.

Inverse.—Afflicts the denizens of towns and cities with foul and insalubrious stenches : Tempts to universal disgust.

TASTE.

Direct.—Attracts man to food and flavors, incites to the culture of delicate fruits, to culinary art, and to form at his table harmonic groups of the elements of food, so as to combine the gratification of the palate with the welfare of the stomach and system, of which it is the natural indicator : Brings man into unity with God as manifested in harmonies of flavor.

Inverse.—Tantalizes the poor with fruitless desire for the dainties they see for

sale around them, and tempts the rich to gluttony and intemperance, because unbalanced by healthy alternation of other senses and passions, except in the few who enjoy true composite liberty, by the union of wisdom and wealth in a congenial society.

TOUCH.

Direct.—Attracts to tactile luxury in clothing, etc., to artificial regulation of temperature by fires, houses, etc., and to equilibrium of climates and seasons, attainable by integral cultivation of the earth: To establishment of magnetic sympathies through the contact of hands, etc.: Brings man into unity with God as manifested in tactile harmonies.

Inverse.—Afflicts the poor, in the privation of baths and clean raiment, with continual malaise, aggravated by the itch, which generates chronic diseases. Unbalanced by the healthy alternation of other senses and passions, it tempts to sacrilege of the passion of love, and degrades by prostitution and libertinism the youth of civilized and barbarous countries.

II. INTELLECT.

Comprises Three Distributive Attractions, which arbitrate between the different Sensuous and Affective Attractions, and transmit to the Will the impulse of the dominant motive.

FUNCTION.—To contrast, combine, and interlock the sensuous and affective attractions, by the discovery and realization of a social mechanism and material sphere, calculated to harmonize all interests and passions within each individual, and among the members of each society; effecting external or collective unity, and internal or individual unity.

TENDENCY.—To truth, order, and general equilibrium.

ENDS OF ATTAINMENT:

Direct and Composite.—Cooperation with God as He is manifested in the order or mathematics of creation, to which all attractions are co-ordinated.

Direct and Composite.—Fulfillment of God's adaptations to our integral welfare, individual and collective, and to that of all

Inverse and Simple.—Opposition to God by arbitrary legislation and repression of attractions.

Inverse and Simple.—Prevention of God's adaptations to our welfare and to that of the creatures connected with us, by false

creatures whose destinies are linked with ours, by initiating man into the laws of causation, the mathematical distribution of sympathies and antipathies in the passional gamut, and the modulation of destinies, by practical or social application of all the sciences.

philosophies which shut the eyes of our race to their true destiny; persuading them that it is impossible to escape from the evils that oppress and enslave them, and even insulting the senses and passions by pretending that their suppression is necessary to salvation in a future life.

TONE OR SENTIMENT :

Direct and Composite.—Love of truth.

Inverse and Simple.—Love of sophistry.

CONCOMITANT RESULTS :

Direct and Composite.—Intellectual development and pleasures of science by sympathy with God's wisdom in the mechanisms of creation, to which the passional or social harmony will serve as the key-note.

Inverse and Simple.—Unprofitable and trivial amusements in forming arbitrary classifications and hypotheses, or pain from perceiving the discrepancy of sidereal, atomic, organic, and instinctual harmonies, with the incoherence of our social chaos, and with the incompetence of our mechanical forces.

Intellect is a Series of Three Distributive Branches. (See Note C, p. 60.)

CABALIST.

Comprises perceptions of progression, or relation of cause and effect, order, time, and events, similitude and difference.

FUNCTION.—Creation of Discords by analysis and contrast.

TENDENCY.—To refinement, to formation of sects.

ENDS OF ATTAINMENT.—Division of a mass into its component elements, and manifestation of their specific characters as groups or sects. Division of labor in every department.

Direct.—Stimulation and refinement of industry, art, and science, through the rivalries of groups in a common or unitary series.

Inverse.—Persecutions and hostile jealousies between sects and parties having no connection in a general interest.

TONE OF SENTIMENT :

Direct.—Emulation and criticism.

Inverse.—Envy and detraction.

CONCOMITANT RESULTS :

Direct.—Aptness for calculation and discrimination.

Inverse.—Aptness for intrigue, knavery, and cabals.

COMPOSITE.

Comprises faculties of Ideality, of forming combinations of images, and of Constructiveness, the name applied to ideality in the material or mechanical sphere.

FUNCTION.—Creation of accords by combinations.

TENDENCY.—To construction or creation, and in its application to society, to combinations of masses.

ENDS OF ATTAINMENT.—Union of parts in a symmetrical whole : Combinations of thought in arts and sciences, and other departments of industry admitting them,

In Composite action.—Collection of individuals into groups, and of groups into series, as in an army.

In Simple action.—Assemblage of crude masses as in mobs.

TONE OR SENTIMENT.—Creative, constructive, or corporate

CONCOMITANT RESULTS :

Direct.—Aptness for association.

Inverse.—Facility of yielding to the blind impulse of numbers.

PAPILLON.

Or attraction for change or variety in the exercise of Senses or Passions.

FUNCTION.—To alternate sensations, sentiments, occupations, and to refresh by variety.

TENDENCY.—To change.

ENDS OF ATTAINMENT :

Direct.—Integral development, by assuring to each Sense, Passion, or Faculty, its share of action.

Inverse.—Weakness of character from fickleness and inconstancy.

Direct.—Interlocking of groups and series by interchange of their personal elements, *i. e.*, of the persons attached to each group.

Inverse.—Sacrifice of industry to unproductive and hurtful dissipation, and failure of enterprises requiring the concentration of any single force.

TONE OR SENTIMENT.—Love of novelty.

CONCOMITANT RESULTS.—Plasticity of intellect and character, facility of adaptation to new spheres : Prevention of excesses by absorbent substitution.

III. AFFECTION.

Comprises Four Social Attractions, relating Man to his Fellow Creatures.

FUNCTION.—Generation of sympathies.

TENDENCY.—To social harmonies and formation of groups.

ENDS OF ATTAINMENT:

Direct and Composite.—Cooperation with God as He is manifested in passional creatures, identical or co-ordinate with man.

Direct and Composite.—Fulfillment of God's adaptations to our social well-being by attainment of moral health and passional development, with refinement of sentiment, the condition of enjoying social harmonies.

Unity of man with man and nation with nation. Development of integral or social souls.

Inverse and Simple.—Opposition to God by enmity, and antagonism toward our brethren of creation.

Inverse and Simple.—Prevention of God's adaptations to our social well-being by moral disease and passional starvation or perversion of passions, in the prevalence of hostility and treachery between nations, classes, and individuals during the reign of incoherence and general poverty, which render barbarous nations a generation of tigers, and civilized nations "a generation of vipers."

TONE OR SENTIMENT:

Direct and Composite.—Goodwill to man.

Inverse and Simple.—General distrust.

CONCOMITANT RESULTS:

Direct and Composite.—Social harmony and passional happiness.

Inverse and Simple.—Social hell.

Affection is a Series of Four Branches.

AMBITION.

Comprising sentiments of Self-Esteem, Acquisitiveness, and transition to Friendship by Approbativeness, Transition to Familism through Veneration.

Spiritual, by league of glory; Material, by league of interest.

FUNCTION.—Establishes distinctions of rank or grades according to capacities, talents, services, experience, etc.

TENDENCY.—To elevation or higher attainment of luxuries, honors, spiritual graces, for the individual and for the race.

TONE.—Aspiration.

ENDS OF ATTAINMENT:

Direct.—Order in church and state in strict ratio of abilities, and based on free election by intelligent voters directly conversant with the candidates: Conciliation of liberty with order, and security of highest general interest, by providing for each individual the place to which his talents and capacities entitle him.

Inverse.—Despotisms, conspiracies, political and ecclesiastical convulsions; wars, with their attendant evils; industrial and commercial monopolies, and oppression of weaker by more powerful classes: Imposition by demagogues and quacks of all professions. Y. Sacrifice of public to individual interests, and oppression of the mass by the few, possessed of strongest selfishness and talent for intrigue.

FRIENDSHIP.

Comprising Adhesiveness, transition through Benevolence to Love and through Approbativeness to Ambition.

Spiritual, by sympathy of character; Material, by sympathy of pursuit.

FUNCTION.—Establishes kindly relations without regard to age, sex, or condition.

TENDENCY.—From individual to universal philanthropy, political and social equality, and brotherhood of the race.

TONE.—Self-devotion.

ENDS OF ATTAINMENT:

Direct.—Creation of moral attraction in the industry of the groups: Equilibrium with Ambition and Absorption of jealousies: Ennobling of occupations otherwise trivial or repugnant, by the sentiment of serving a friend: Substitution of the sentiment of collective brotherhood, for that of selfish individualism, the parent of sin and incoherence.

Inverse.—Simple suppression: It is unknown to most men, and its existence is by many denied, friendship being considered merely as a pretext for making use of people by flattering their vanity, or as a mask for love intrigues, or as an accidental tie of common pursuits.

LOVE.

Comprising Amativeness, transition to Familism through Adhesiveness, and to Friendship through Benevolence.

Spiritual;

Material or sensual.

FUNCTION.—Unites the male and female elements of beings adapted to each other.

TENDENCY.—To institutions which vary in each social period.

TONE.—Mutual absorption.

ENDS OF ATTAINMENT:

Direct.—To make the details of life charming and sacred by embracing in our own, another dearer life in life, unfolding to us the hitherto concealed mysteries of creation, whose key lies in our own being. Inspiration of chivalrous enthusiasm in the industrial armies.

Inverse.—Prevention of its spiritual development, 1st. By an education which, instead of developing the soul, distorts and suppresses its natural evolution, and thus rendering its true type of character irre recognizable, precludes the sympathies calculated upon that type by the arbiter of attraction. 2nd. By the isolation, estrangement, or opposition in pursuit and interest, class of society, etc., of those essentially sympathetic in character: Partial prevention by these causes, where one party, seeing the good and feeling the attraction, yet unable to obtain sympathy, finds his life embittered and desolated by misunderstanding and disappoint-

ment in the ratio of the blessing lost: Premature withering of love from *privation of its natural sphere of beauty*, in the dwellings of the poor, where every thing offends the senses, and among wealthy and fashionable classes, from the hollowness of their lives, wasted in trivial dissipations and sensual excesses: Doubling of the ills of life among the poor of civilization by sympathetic recoil of each other's sufferings.

FAMILISM.

Comprising Philoprogenitiveness, transition to Love through Adhesiveness, and to Ambition through Veneration.

Spiritual, by consanguinity of character; Material, by bond of the household.

FUNCTION.—Secures mutual protection, spiritual and material, to children and to parents; service and veneration between relatives, and reciprocal sympathy.

TENDENCY.—To institutions which vary with social periods and with the degrees of industrial combination and general confidence to which men have attained.

TONE.—Condescension, veneration, and reciprocal benevolence.

ENDS OF ATTAINMENT:

Direct.—Cementing by closer and warmer ties, those already sympathizing in character and pursuit, and conciliation of those not thus connected, by family meetings and festivals.

Inverse.—Concentration of selfishness in the isolated household, the basis of social incoherence, whose prayer is, "Lord bless me and my wife, my son John, and the cow, us four and no more:" Affliction, by sympathetic recoil, to the suffering poor, who see their children sicken and prematurely die from privation of wholesome air, food, and the comforts and pleasures natural to their age, while forced to enslave them to the cart of the coal-shaft or the wheel of the cotton factory: Annoyance to the parent, and the imbittering of life to the child of richer classes by necessity of using arbitrary restraint and compulsion in the absence of the serial mechanism of practical education through the emulations of progressive ages: Inversion of the natural tone of affectionate condescension from parent to child, rendering the former a tyrant, the latter a rebel: Aversion and internal strife—all the more bitter for being concealed from the world—the frequent consequence of compulsory approximation in the household, without sympathy of character or pursuit.

UNITY.—Y. Pivotal attraction of the Soul or collective voice of Sensation, Affection, and Intelligence, as in their full development and perfect equilibrium, aspiring to Harmony, to Duty, to Deity.

(Note A.) Each mode of perception is double in its application—in the material and spiritual sense. We perceive the *momentum* of a passion as well as of a stone, and measure the relative effects of the love or hatred of a powerful or a feeble person, just as we should the relative forces of a cocoa-nut or a chestnut in falling to the ground. We appreciate the *distance* of characters, as well as the number of

feet between two persons sitting before us. The word *place* is as often used in a spiritual sense in regard to moral influences, as to outward and visible locations. The *order* of ideas in an essay is quite as appreciable as the order of knives and forks on a table. We have *individual* characters, and individual countenances which correspond to them; and we recognize the spiritual *event* of a suppression of intellect, as readily as the material event of a concussion of the brain.

(Note B.) Each of the senses has its gamut. That of sounds and that of colors we are familiar with, and artists combine their tones and shades scientifically to produce harmonic effects. Those of the other senses have not yet been theoretically appreciated. In regard to that of taste, some practical notions obtain, but the general prevalence of dyspepsia signalizes our ignorance of harmonic combinations of aliments on the ordinary table. Here lies open a wide sphere of honor and usefulness for some original mind. Each sense, affection, and intellectual faculty has also its scale of developments and degrees of accord. This subject is elaborated in Fourier's work "On the Passions of the Human Soul," published by Baillière & Co., London and New York. Admitting the possibility of approaching true results, for a genius of transcendent intuition, it is impossible in the brute and nebulous state in which we now behold the elements of passional harmony, for the common mind to verify such calculations. Even the limited developments possessed by certain privileged individuals, such as the somnambulist's sight, which sees at distant places or through opaque bodies; or the sympathetic perception of character or of physical condition, by touching a letter or a garment which has been worn by a distant person, and even by an entire stranger, are faculties quite incomprehensible to most persons.

We aim here to indicate the principles of a social mechanism, which by removing the present causes of antagonism and mutual obstruction, will allow each attraction and each character freely to describe its own orbit of movement. Once having substituted co-operative for incoherent action, it will be easy to make such subsequent modifications as shall be indicated. The first step is Association, guaranteeing to all, work, bread, and a social minimum; reconciling the interests of labor and of capital, and by integral education and exemption from slavery to one exclusive occupation, preparing for the development of those faculties and sentiments of which we are already cognizant. The conditions of existence and of physical

health must be the basis. Having reached this ark of safety by the organization of labor, other steps will follow in their order.

(Note C.) The application of the Distributive attractions composing the Intellect is also composite; material or mechanical, and spiritual or metaphysical, as they apply to the classification, combinations and alternation of colors, sounds, and savors, or to those of passional affections. There is likewise the distinction of internal or individual, as they apply to the order of sensations, sentiments, occupations, in each single man; and external or collective, as they apply to the distribution of individual characters in the order of society.

Under the head of "Intellect, or attraction to Truth," we consider their "internal or individual" actions as seeking to discover the best conditions for sensuous and passional development, and the social order in relation to which our characters were calculated. Their external or collective action in the practical embodiment of that order, or attraction of all the various characters and interests to take their places and orbits of movement in it when discovered and appreciated, are considered under the heads of Distributive attractions, Cabalist, Composite, and Papillon, whose sphere of action in the serial order has been sketched. Each intellectual faculty has a scale of nine primary degrees, as in its distributive function it compares, combines, or alternates; two, three, four or more of the five senses and four affections.

The tabular view preceding, applies especially to the springs of action in man. There is another class of passive faculties noted by phrenologists, such as the sentiments of Wonder and Mirth. The so-called faculty of Concentration is only a mode or attribute of any faculty or passion. The attraction for home, for a fixed dwelling, is a development of Adhesiveness. Self-Preservation and Combative-ness are mere repulsions by any sense or passion, combating, or removing from, causes of injury. The Instinctual faculties are not here considered as a distinct series, but only as a different mode of action in the faculties or attractions, analyzed as Intellectual or Distributive, Affectional and Sensitive.

The specific attraction to burn, kill, and so forth, sometimes observed as a moral disease, manifests energy of character, perverted by the foreclosure of attractive industry. The disease has given name to the tendency, because of the general denial of a true and genial sphere of action in our incoherent and competitive industry. Did we apply the term instinct to the tendency to self-preservation,

combativeness, habitativeness, and so forth, as is often done ; it would be necessary to distinguish these clearly from faculties of a different character, capable of supplying more or less perfectly the place of intellect.

It is to the latter class that the term instinct has been applied in the animal kingdom. It is not proved to exist in the lowest class, which still have vital functions. Thus the polypus draws in its tentacula when any thing comes in contact with them ; as the limb of a paralyzed body, whose connection with the brain is severed, draws itself up when the foot is burned or tickled, though there is no consciousness either of pain inflicted or of consequent motion. This is what is called reflex action, in distinction from voluntary motion, which implies the existence of a sensorium, not discovered in the nervous system of the polypus. We distinguish, by the presence or absence of consciousness, simple organic vitality from animal vitality, which takes the triune development into Sensation, Affection, and Intellect, or Instinct. Accompanying a development of the brain in fishes and reptiles, are found new functions—the Instinctual. Such we designate those limited faculties, far more direct and certain in their operation than our reason has yet proved, which enable these creatures as soon as born to find all that is adapted to their wants—food, habitation, and so forth—while millions of men perish in destitution ; and which so modify their impulses, as to enable them to gratify themselves with safety and advantage, while the favorites of fortune among men ruin themselves by excess. Most species of fish and turtle receive no maternal education ; they find only mouths open to devour them.

Instinctual faculties appear to be not so much naturally absent in the human species, as extinguished by an arbitrary education, which inverts the development of the mind, substitutes the memorizing of words for the perception of things, obscures the works of God by the commentaries of man, and prematurely excites the mind to the separate action of its faculties on abstract subjects.

Savages, even the lowest grades, as the aborigines of New Holland, seem to approach the lower animals in their instincts as in the keenness of the senses of smell and taste. Here is a mode of arriving at practical results in the ordinary affairs of life ; a sort of intuitive process, seldom found in those who ratiocinate much, and more perfect in woman than in man ; often designated as tact or common-sense, which approaches very closely to instinct.

It even extends to the mathematical perceptions of numbers and

form. in all their relations, examples of which have often excited our wonder in Colburn and others.

Such persons are seldom able to explain the why or wherefore of their operation; they analyze nothing. The organs which perceive, compare, and combine, and the emotions and active volitions consequent upon these processes, all of which in the mind of man trained to reasoning, act separately and successively, here seem to unite in one act. They give to their possessors great advantages in the limited sphere of every-day life. Beyond this they fail. They seem to differ from reasoned actions only by a different mode of action in the same organs; the latter adapting to progress, to new positions, and to unexpected circumstances.

The wants of the animal seem to be the source whence instinct draws its inspiration, and the limit of its attainment; but our intellect ranges the universe and delights in investigations apparently unconnected with personal interests, in seeking for truth and the order of creation.

Unityism, the collective voice of passions and interests which merges in the religious sentiment, demands in industrial and social organizations, its representative character, the chief or pivot of the group, who is perfectly identified with its function or use, and is often the founder of the group.

I have intentionally omitted to develop the theory of pivots in this essay, reserving it for that which is entitled, "The Incarnation." It is impossible to form any just conception of the Serial organization without being penetrated with this knowledge. Association can no more be founded or continue to exist without passionnal chiefs, than the Solar system without the Sun.

SYNOPTICAL TABLE OF TRINITIES.

God,	Matter,	Mathematics.
Father,	Son,	Holy Spirit.
Solar Ray,	Planetary Surfaces,	Organic Law.
Active,	Passive,	Neuter.
Male,	Female,	Child.
Love Energetic,	Love Recipient,	Wisdom.
Inspiration,	Instinct,	Reason.
Affection,	Sensation,	Distribution.
Heat,	Electricity,	Light.
Centripetal,	Balancing,	Centrifugal.

Accord,	Modulation,	Discord.
Vowels,	Quantity,	Consonants.
Synthesis,	Transformation,	Analysis.
Affinity,	Interchange,	Discrimination.
Co-operation,	Oscillation,	Election.
Corporate Spirit,	Mediation,	Intrigue.
Enthusiasm,	Inconstancy,	Rivalry.
Composite,	Papillon,	Cabalist.
Sociality,	Observation,	Intellection.
Love,	Beauty—love incarnate,	Truth.
Attraction,	Use,	Method.
Cause,	Effect,	Method.
Will,	Passion,	Law.
Religion,	Art,	Science.
Genius,	Experience,	Knowledge.
Ethics,	Æsthetics,	{ Physics and Psychol- ogy.
Worship,	Industry,	Study.
Labor,	Capital,	Skill.
Church,	State,	University.
Humanity,	{ Inverse and Accident- al Destiny, or Mis- ery,	{ Incoherence.
Humanity,	{ Direct and Essential Destiny, or Happi- ness,	{ Serial Association.

Why do we not, in the foregoing table, find Child and Son in the same column together with Love Incarnate? Because the term Child is used in its horizontal line merely to express the neuter term in sex, while Son is used in the theological sense, not in relation to sex, or in contrast with daughter, which would be an obvious absurdity in the same column of terms with Female. Son is used in the sense of a form receptive of Divine Love, and incarnating it. Jesus is considered as the supreme earth-form of celestial passion, the highest manifestation which the planet earth, and its societies, could, at the epoch of His birth, afford to the Divine Spirit. Son ranks, then, in the same column with Matter, with Passive and Recipient, also in the same with woman, because He has, like her, the property of being a reservoir and fountain of action for the human race.

The classification, Will, Passion, Law, solves at once the absurd

dispute so long pending between theology and natural science. Wills of God and Laws of nature are convertible terms, one being the active the other the neuter aspect of the same facts, while the passive term is found in the recipient and intermediary passions or emotions of men and other created beings, who personify and individualize those wills with which they become specifically identified in the great economy of movement.

In giving the name of Beauty, rather than that of Use, to the recipient term in the conjunction of Love with Truth, I do not mean to oppose or contradict the Swedenborgian terms, but only to pay fit homage to the term Love as expressive of that quality of affection which obtains between the sexes, and of which the beauty of woman is the incarnate fountain.

Attraction, as the generic, not the specific term, and as embracing the varieties of industrial attraction as well as of social affection, gives us, in its conjunction with Method (a term equivalent with Truth or with Wisdom), Use; the incarnate and recipient term, according to the Swedenborgian formula. Truth is the perception gained in the explorations of nature by the soul, whose neutral principle or mind makes rational analysis of the objects presented. When this perception awakens desire, it passes from the neuter to the active state, and becomes Love Energetic, seeking to be received by and incarnate itself in its object. The elaboration of many affiliated truths constitutes a science, and Science, which, in its impassioned application to use, is always religious, and the only practical religion (be it said with all deference to the warmer and more delicate emotions of sentiment), next gives us Art, and each science its own peculiar arts.

Truths discovered about metals and earths constitute the sciences of metallurgy and mineralogy, and the miner and mechanic who reduce these to use, are priests and ministers of God, and of the Sun and planets, as they assist in their work of beneficent creation. That this incarnation should be true and complete, the work must be performed under the stimulus of passional attraction, not as at present, from the pressure of want.

The impassioned elaborator of useful and beautiful products is the Artist.

Knowledge is the sum of our capacities, better expressed by the old Saxon word Cunning, or Canning, as the hand and the foot trained to certain actions have a knowledge, *sui generis*, which need not be intellectual, or, at least, which cannot be supplied by the in-

tellektual theory of the same action without the training of practice. Talent is another term nearly equivalent, from *talis*, such, or so much, expressive of ability or capacity.

Genius is the power by which the passions reach their objects through sympathy with causal, or original creative forces. Experience is the incarnate or materialized form and fact of attainment, when Genius, employing its ability or cunning, seizes its prize. This, at least, is true or harmonic experience, and the only sort that is good for much—the experience of success. False or subversive experience, or the experience of failure, oftener tends to new failures by the self-distrust which it produces, as the experience of success leads to new successes by the confidence it inspires.

Physics and Psychology are the generic classifications of the sciences. Ethics is their bearing on the social or passional sphere of life, and introduces the distinctions of right and wrong, while *Æs*-thetics contemplates them in their purely natural manifestations, with the irresponsibility of a Fairy, perceiving and enjoying by the power of generalization and cognizance of law, all truth and beauty in the order of creating and created being, while perfectly unembarrassed by any conscientious necessities to contribute personally to the effects produced.

Study is the name we give to the devotion of the human intellect; Worship, to the devotion of the heart or affections; and Industry, to that of the muscles and limbs.

Skill reveals the laws of success in an industrial operation. Labor is the passional force, acting under the guidance of Skill; and Capital is the material supplied, to be acted on by Labor and Skill.

The Soil, Air, and Waters, with the beings inhabiting them, constitute the Capital, whose title deeds God delivers to Humanity on its entrance upon its terrestrial inheritance. Fearing lest there might not be enough for all, and distrustful of its own powers and destiny, Humanity, instead of proceeding to the unitary and collective improvement of this Capital, has not understood itself, and its members have organized intestine feuds in their excessive greed of self-appropriation. Yet it is equally impossible to disconnect and antagonize these elements without compromising them all, as it would be to separate the elements of any other trinity, or aspect of the trinity above-mentioned. Their claims are to be settled, not only analytically, but synthetically, not by mere arithmetic, but by the affections.

The University is the institution of the sciences, represented by professors, and taught systematically.

The Church seeks to represent personally the devotion of the heart, as the University that of the intellect, and in the State, the graduates of the University and the Churches meet to ultimate their science and religion in social policies. When the sciences shall have more nearly attained an integral development, under the direction of the Pivotal Science, which is Passional Analogy; the word which the University will teach mankind will be the embodiment of the Holy Spirit, or Mathematics of Creation, in Serial Association; and this will be the neuter term of a trine, in which the active or passional will be Humanity itself, or the human embodiment of passion; and the Passive term will be Happiness, the state to which Humanity passes from the moment that its passional principle is mathematically expressed in its outward, natural life.

Whoso truly conceives the doctrine of the Trinity holds the key of all knowledge, but could he understand all that it includes, and feel all that he understood, and be and act all that he felt, he would be no longer Man, but God.

(Note to page 51.)

It is supposed by Buchanan and other experimental phrenologists and metaphysicians that their classifications falsify and supercede the comprehensive view of Fourier, which I have here stated in my own way, but without essentially changing any thing, and which may be found elaborated in his work on the "Passions of the Human Soul." This is a gratuitous conceit on the part of the above gentlemen, whose work of locating the passions and faculties is entirely distinct from the social and practical aspect of the subject presented by Fourier, which comprehends all their discoveries in its generalization, and is controverted by none of them; and which has more for humanitarian progress in three words than all the subtleties of their analytical subdivisions can reach in a century, for the very simple reason, that Fourier's views are all objective, referring to practical methods and social relations, while those of Phrenology and Neurology are subjective, gratifying the speculative intellect, and limited to some very partial applications in Mesmerism for the relief of individual suffering. Dr. Buchanan's methods and classification are lucid, logical, and beautiful; his assertions, based upon experiment, require to be verified by more numerous experiments, conducted by candid and unprejudiced persons, before they can become elements of official science. To Memory, which is a quality inherent to all the passions, though usually considered the exclusive attribute of the intellect, Dr. B. assigns an extended location in the middle region of the forehead, above the sphere of Individuality and of the perceptive organs. This coincides with the view of Dr. Redfield, the physiognomist, and is, I believe, admitted by phrenologists.

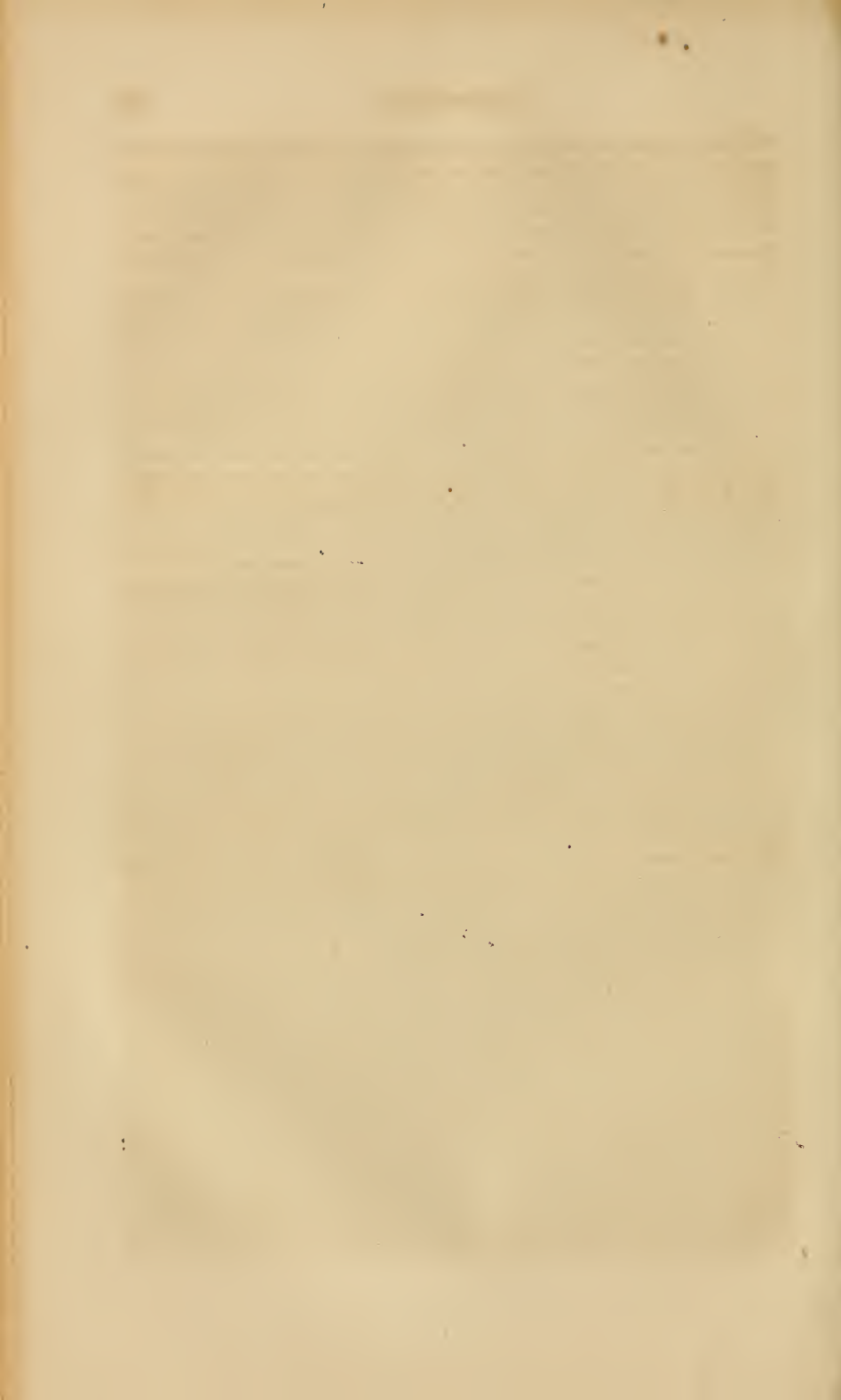
To Spiritual Love, Dr. B. has very happily assigned a place adjacent to Ideality, and between it and Veneration. Hope, still above in the anterior vertical region, has been promoted from its former phrenological position, in conformity with the impressions of subjects, psychically sensitive to the touch upon the skull. Wit,

Mirth, and Humor have title deeds in the upper region, formerly owned by Comparison, which, however, under a new nomenclature maintains part of its old contiguity to Causality. A sphere at the superior angle of the frontal and parietal bones is assigned to our connection with the Spirit World, and divided into faculties merely subjective and producing illusions, and into *bona fide* objective powers of communion with souls in the aroal life, which are called into action chiefly in the somnambule or mesmeric states.

A large region of passional and physiological *healthfulness* is found descending from the posterior margin of Firmness on the vertex, half way down to the top of the ear, and an antagonist region of susceptibility to disease, in the temporal region between the ear and the eye. Above and behind the ear, a region of *torpor* is considered the antagonist of the *intellect*, and the whole Occiput, while considered as favoring physiological energy and muscular force, in consonance with those very lucid physiological experiments which Flourens, Magendie, and others have made by vivisections, is made passionallý or morally a sort of Botany Bay, or rather a downright hell, settled entirely by the devil and his crew of imps, and antagonizing the virtuous or angelic region under the superior aspect of the parietal bones.

The sensitive passions and their corresponding perceptive faculties have their old frontal location little modified; the same of the intellectual or distributive sphere in its subdivisions, which form an imperfect elaboration of what Fourier calls the fourth degree in the development of the passional scale; the third degree comprising twelve radical passions, being that which I have given in this book. Friendship and its subdivision occupies the anterior superior region next above; Love just behind it, and more centrally; while Filial and Parental Affection occupy very small places in the superior and posterior portion of the site assigned to Love. This will probably need some correction. The whole vertical and posterior median region of the brain is assigned to Ambition and its subdivisions, most of which, in accordance with the notions of civilized philosophy, are regarded as completely, essentially, and hopelessly subversive, and as fit subjects for an exterminative war on the part of the virtuous organs. Dr. Buchanan possesses great ingenuity of logic, and treats his subject in a masterly style, sometimes too diffuse and tautologic, in compassion to the stupidity of his readers, but always clear enough, and carrying conviction to those who belong to his category of intellect, or who have verified his data by experiments. His *Journal of Man* is, or has been at least, one of the most valuable and interesting contributions to modern science; and, although he entirely overrates himself, and mistakes his position in respect to Fourier and Social Science, his labors are really deserving of all praise, and of the careful investigation of phalansterians and progressive spirits in general.

One very interesting application which he makes to Physiognomy is based on the assertion, that every organ in its action draws our features in a direction corresponding to its own axis. Hence the superior and anterior organs of Intelligence, Friendship, and Love, draw them upward and expand them in smiles, while the posterior, lateral, and inferior regions contract them in frowns, pull them down in grief, and give the varied expressions of ugliness and repulsion. This may be strikingly illustrated by mechanical figures, and there is an old English toy of Punch and Judy, which, according as you hold it up or down, exhibits in a coarse way, the complete types of pleasure and of trouble. In social application Dr. B.'s theory shows that the Harmonians must become generally possessed of an exquisite personal beauty, since by the constitution of the Passional Series, the organs of Intelligence, of Friendship, Love, and the Virtuous sphere generally, will be kept in constant activity, to the exclusion of the Criminal sphere.



THE INCARNATION.

The Christ cometh to society as He came once to the Nazarene.

The language of the Social future consists of Men and Women—concrete words. Of all abstractions the knell hath sounded.

THE INCARNATION.

JOHN, CHAPTER XVII., VERSES 11, 20, 21, 23.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

20. Neither pray I for these alone, but for all which shall believe on me through thy word.

21. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

23. I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

IN this touching and sublime prayer the Christ is heard acknowledging His unity with God the Father, as a tender confession of His most intimate experience, and desiring that this unity be gradually extended over our race through the teachings of His disciples, whose mission should be confirmed before men by the *at-one-ment* of their spirits with God the Father through him Jesus Christ. It is this unity of spirit, of thought, affection, will, and act, between us who are yet in the material plane of existence, with the celestial fountain life, of Deity, before whose power all the forms of matter are fluent and plastic; that I recognize as the *Incarnation*, in that spiritual degree, which differs from those lower and universal facts of incarnation, wherein soul and life as well as love and wisdom, appear not only in all men, but also in all animals, and perhaps even in plants and in minerals, which have no nervous systems or modes of communication with us, such as we habitually use among ourselves.

None are cut off from all communion with the divine soul of nature, who distributes instincts, colors, forms, sounds, and aromas, and coordinates the parts of nature with each other by various sorts of affinity.

But it is the Spiritual Unity, whose consciousness pervades both will and understanding, and lifts us into the region of transcendent power

and beatitude of which Christ spake. In science and in industry, men have made good progress toward unity, since the appearance of Christ; witness our remarkable facilities of intercourse on the material plane of navigation, of railroads, and of telegraphic despatches, but amid all this we are perhaps as much strangers to each other, and as unregenerate as ever in our social affections and in our communion with higher orders of being.

The age culls simples,

With a broad clown's back turned, broadly, to the glory of the stars;
We are gods by our own reckoning—and may well shut up the temples,
And wield on, amid the incense steam, the thunder of our cars.

For we throw out acclamations of self-thanking, self-admiring,
With, at every mile run faster,—“O the wondrous, wondrous age;”
Little thinking if we work our souls as nobly as our iron,
Or if angels will command us at the goal of pilgrimage.

Why! what is this patient entrance into nature's deep resources,
But the child's slow, gradual learning to walk straightly without bane?
When we drive out from the cloud of steam, majestical white horses,
Are we greater than the first men who led black ones by the mane?

If we sided with the eagles, if we struck the stars in rising;
If we wrapped the globe intensely, with one hot electric breath,
'Twere but power within our tether—no new spirit-power conferring—
And in life we were not greater men, nor bolder men in death.*

That incarnation of the divine nature once fulfilled in Jesus Christ must receive a collective and social fulfillment in Christian societies, wherein we shall be truly members, one of another in Christ; and the principles of Christ's individual life are to be studied not only with love but with wisdom or science, and then practically organized in our business relations, so that all temptations presented by society and circumstance to the individual soul shall be temptations to good, as they have hitherto been temptations to evil, and that purity and loveliness shall be the natural consequences of being born in such a society, and virtue be not the exceptional fact of successful resistance, but the habit and fashion that control by imitation and magnetic influence, all inferior and eccentric dispositions.

Friends, if the doctrine of Universal Salvation has delivered your souls from the imaginary horrors of an eternal Hell, it is that you may turn the whole force of your souls thus liberated to conquer for Universal Humanity, its actual salvation from evil and misery, both in this life, and in the future, and also to make good in life and deeds that truth

* Elizabeth Barrett Browning.

which the Gospel announces on condition of the triumph of Christ-unity over the world. It behooves us in the highest degree to know what was this *at-one-ment* or unity of which Christ spake. We all know what coming near or nearer to Him in spirit at certain seasons is; but we perceive that it is a whole life, and yet a life *in* this world, but widely differing from the life *of* this world, that is here spoken of. Is unity or harmony the essential fact, that is to be asserted of this world of civilization, or are its unities and harmonies exceptional facts, and is the general law, every man for himself, every family by itself, separation of interests, and general mistrust? Answer this each for himself, and say, too, whether in business affairs and industrial methods, there is any essential difference between professing Christians and the rest of the world, in this respect.

Tell me whether, even charity and all the expressions of Christian affection, are not in direct contravention with the methods and principles which generally prevail?

This, then, is still as when Christ spake of it, the world of the flesh and the Devil, the incoherent society, the generation of vipers.

What are the unities to be observed of the life of Christ, through which our *at-one-ment* may be effected?

1st. His unity with God the Father.

2nd. His unity with man the Brother.

3rd. His unity with nature the Mother, whose elementary powers and forms obeyed Him.

It is fashionable, I am well aware, at this time to disbelieve the miracles. I should find my credulity more stretched to believe in Christ as He announced Himself, without miraculous powers, or such as must have appeared miraculous to men out of harmony with nature. Most difficult of all, I should find it to conceive of nature and humanity without the Christ.

Too long we all have been mystified by metaphysical and theological subtleties, which sentimentalize, dogmatize, and formalize religion, and separate it from productive energy and the sympathies of affection. Religion in its essence, is the presence of God in our hearts; in its form, the imitation of God in active beneficence, and harmonious co-action with the organic forces of nature.

God is for us an active not a passive being; we know the Sun, His representative in our planetary system, only through his active manifestation in the solar ray, in its trinity of Heat, Light, and Chemico-vital or electro-dynamic activity; and we can know God only through His active manifestation in the spiritual properties of

Love, Truth, and practical Use, corresponding with Heat, Light, and Electricity, and embodied with the solar ray, in beings whose relations with us as they are true or false, constitute the harmony or the discord, the virtue or vice, the happiness or misery, the health or disease, of life.

God, the unitary organic force, by the influx of whose life we all live, and move, and have our being, is for us the principle of harmony, whose passional character is revealed by our hearts through the mediation of our social affections, whose mathematical distributions our intellect appreciates as the organic laws of creation, and whose artist senses fascinate ours in the luxuriant charms of nature—His gallery of portraits, His laboratory, His studio, His opera.

The active God is to be worshiped as the exclusive energizer of movement by attraction, whose attributes are Universal Providence, Distributive Justice, Economy of Means, and Unity of System.

Had these principles yet penetrated and pervaded human societies, our mutual relations, our practical interests, and our agency upon the various kingdoms of nature, I should not here allude to unattained harmonies still latent in our souls; and you, absorbed in the actual movement of that harmony, whose infinite power and joy blends the will of the creature with that of the Creator in the enthusiasm of charmed obedience, would regard as commonplaces, the ideas, which first presented to minds accustomed to regard the present barrenness, disorder, and stupidities of life as our natural and final destiny on this side the grave, often incur the censure of wildest transcendentalism!

JOHN, CHAP. XVI., VERSES 12-14.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Hôwbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.

14. He shall glorify me; for He shall receive of mine, and shall show it unto you.

THESE verses, and the whole context of this chapter, explain to us the mysterious and otherwise melancholy fact, that Christ has come to this world; taught His doctrines, and died for them, and doctrinal Christianity been spreading over nearly a third of the inhabited globe during the last eighteen hundred and fifty years, and that

there are as yet only a few isolated individual lives penetrated by the spirit of Christ, and no really Christian state, city, town, society—possibly not a single family—entirely Christian in its conduct throughout all Christendom, not one which will bear to be thoroughly tested by the simplest of Christ's precepts, such as "Do unto all men as ye would that they should do unto you." "Love the Lord thy God with all thy heart, and thy neighbor as thyself. On these two commandments hang all the law and the prophets." "Give to him that asketh of thee, and from him that would borrow of thee turn thou not away." Amid the general poverty and distress of the civilized masses, especially in old settled countries, and the swindling habits of people who live on their wits rather than by labor, he who should fulfill this text practically would soon be conducted to his ruin. The career of simple individual generosity is a short one. This course of conduct will, on the contrary, amid the general superabundance of riches in harmony, become a simple fact of courtesy in material relations, and will possess a more interior meaning in those of our passional life, where "to divide is not to take away," and in our intellectual life, where we fix and refine our truth and knowledge by the very act of teaching. The attempt to adapt this precept of charity to civilization has founded all those abortive efforts for the relief of the poorer classes, which are now to give way before a true organization of labor and just distribution of its profits.

"Take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, or the body than raiment?" Who now dares thus abandon to a higher Providence the material details of life, and listen only to the voice of the spirit within him? What a world-wide difference between precepts such as these and the practical maxims of Franklin's Poor Richard, so well illustrated in the prudent economies of our conservative citizens! Is it not obviously Poor Richard, and not the New Testament, that is the gospel of the Yankee nation?

These precepts of Christ, then, if they are practically just, must apply to an entirely different social order from that of civilization and its separated families or individual interests. They apply to an order of associated families and harmonized interests, where a Social Providence represents the Divine Providence, and where every one, in full freedom to follow out the intuitions of his soul, will in so doing fulfill his highest social uses, and be esteemed accordingly.

Why cite more texts? What one precept of Christ has become an organic fact of civilization, and which has been generally and practically fulfilled by the people of so-called Christendom? This one, perhaps: "To him that hath it shall be given, but from him that hath not shall be taken away even that which he hath." This is only the recognition of the same law in spiritual dynamics which is expressed in material dynamics by the formula: Attraction of gravitation is direct as the masses, and inverse as the squares of the distances. That it holds good in money matters, every poor man may bear witness as he struggles through the waste and complication of business and domestic affairs, conducted on the smallest scale, and where, on comparing his lot with that of a rich neighbor, who lives on the interest of his money, he sees well how dollars attract dollars, "silver to silver creeps and winds," while his poverty keeps him poor, exposing him to the spoliations of retail commerce, and compelling him to accept the terms of labor and wages accorded by capital, which always levies tribute on the laboring producer in favor of the non-producing classes, who live on their incomes or interest of money.

There is no spiritual law that has not its fulfillment in the working matter-of-fact world we now live in; but as to the *precepts* of Christ—not His remarks on the world as He found it, but the principles of the better world He came to announce—have these any practical foothold yet, except in the life of a few scattered good men, such as all times and peoples in Christendom or out of Christendom alike produce? Are they organized in our customs and institutions? Is our religion good for week-day use, or only to be preached on Sundays?

Is it only a broad farce then, that churches are built and priests paid to repeat precepts and doctrines which you are well determined beforehand not to practice one word of, and which you firmly believe would conduct to his ruin whosoever should attempt to carry them out in good earnest? Are we, perhaps, like the Corinthians, who built an altar to the unknown God? To whom and to what did Christ refer when He spoke of the spirit of truth to come after He was gone? What could it be, if not the discovery of the methods by which the *at-one-ment* of men with each other and with God could be realized, and *Christ-unity* pass from an aspiration into the normal fact of our mundane existence?

Charles Fourier has shown, since 1808, to every clear and strong mind, how the human race may within a very few years be raised to

a state of universal abundance, refined comfort, health, vigor, and happiness, in which all the Christian virtues will be as common in practice as they have hitherto been rare and exceptional.

By a social organization, in which self-love is fully conciliated with the love of the neighbor, and every one's passions placed in harmony with themselves, with reason, and with the public welfare, property will be respected without the interference of law; all criminal proceedings will be done away with, from the absence of any criminals; the poorer will desire, equally from good-will to others and on account of their own interests, the prosperity of the richer; ties and alliances will be firmly cemented between all the classes and interests of society; *integral education, practical and industrial* in its methods, and *developing body and soul together*, will fill this earth with the knowledge of the Lord, so that God's will shall be done, and His kingdom established in harmony, on earth as in the heavens. I speak literally, as Jesus did, for every spiritual meaning is bound to have its material fulfillment. Every spirit implies a form, and every state a corresponding place.

I wish you first to observe that Jesus was imperfectly understood by His disciples in His own day as well as since. They loved, and revered, and believed in the *man*, in the *person*, and His authority, and supposed they should be saved after their *death*, as they were healed of diseases during their *life*, by some mystical and personal intervention of Jesus in their favor. This notion of imputed virtues, individual graces and salvations, confirmed by the inequality of lots witnessed in our every-day life, has always falsified and vitiated Christianity, considered as a means of social progress, and still lends its consecration to the vicious principle of separate family households and conflicting interests, which lie at the basis of all our evils.

Christ sought to be recognized only as the representative of the principles for which He lived and died, and to which His sublime devotion witnessed of Him as the Son of God. As John the Baptist and the prophets had prepared in some degree the way for Him, so He proclaims that His mission also is limited and partial, and that He must go away before the "Spirit of Truth, which should show the things to come," could realize or prepare the *realization and embodiment* of those principles to which He directed and awakened the hearts of His followers. Then they should be consoled for their mourning, and "their sorrow should be turned into joy." As "A woman, when she is in travail, hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the

anguish, for joy that a man is born into the world." It is the new society, or social order, which is here prefigured as a male child—the new *social order*, whose institutions will embody the spirit and principles formerly represented in the individual person of Christ, who should thus be re-born into the world, not as a *perishing individual*, but as a *permanent institution*, whose joy could no longer be taken away. The *individual dies*, but *societies* continue to live in successive generations, if pervaded by the same principles in their social relations. Hitherto, says Christ, ye have asked nothing in my name—that is, by acting on the principles which I represent; and He reproves their idea of His personal and mystical intervention in their favor. "I say *not* that I will pray the Father for you," since God, who has no respect to persons, but only to principles, pledges Himself by the laws or fates of the eternal mathematics to bless men according as they conform their lives and social relations to these principles of harmony, or to curse them in proportion as they violate these principles. To those who bear within them the ideal of harmony, Christ says, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God;" still speaking of Himself as the representative of divine eternal truths, which His disciples not comprehending, but still believing the assertion to be made of His finite personality, He again reproves them, saying, "Do ye now believe? Behold, the hour cometh, yea is now come, when ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." He concludes, "I have overcome the world"—that is to say, I have been true in my life as a representative of those principles which belong to the society of the future—to the true and divinely-intended social order, which will overcome and absorb the vices and miseries inherent in this world of civilization, whose vicious circle continually reproduces poverty, fraud, oppression, carnage and war, pestilence and diseases, errors and prejudices, deterioration of climates and seasons, general selfishness and duplicity of action. As I have been pure, upright, unselfish, and a dispenser of health and benefits to my fellow-creatures, overcoming these evils in my individual life, so will the new society, whose principles I represent, and whose coming upon earth I prepare, substitute for each of these evils its opposite goods: for poverty, abundance; for fraud, honesty; for oppression, providence and mutual guarantees; for armies of destruction, armies of productive industry; for derangement of climates and seasons, their order and adjustment to the well-being of man; for diseases, health and vigor; for errors

and prejudice, knowledge and light ; for selfishness, generous affections ; for duplicity, truthfulness ; for the *vicious circle*, a spiral progression in goodness and happiness.

In the kingdom of heaven they neither marry nor are given in marriage, consequently, the separate family household ceases to exist. Changing, then, the *fundamental* principle from separate *antagonistic interests and isolated families*, to the *co-operative* association, you have, when this society is conformed in its methods of distribution and of action to the eternal principles of harmony which the Spirit of Truth discovers, all social *effects* precisely the *opposite*—a good for every evil—of those which occur in the present upside-down world, where spirit is enslaved to matter, and “things are in the saddle, and ride mankind.”

I have cited Christ's saying, “I and my Father are one,” in illustration of the principle of spontaneity. I am aware that this text, and the class to which it belongs, is not much in favor with our orthodox Puritans—certainly not in the practical sense in which I apply them. They may be very well in the abstract, as quoted of Jesus Christ *de propria persona*, and confined to His individual being eighteen hundred years ago ; but we can hardly expect of priests, who live by mystifying and frightening their fellow-creatures, the permission to make a concrete or practical application of such texts to ourselves, to humanity in general, or even to the members of the present Christian churches.

So long as Christ remains in the heavens—one with the Father, a spiritual lawgiver more rigorous than Moses, and infinitely removed from all comparison and similitude with us mortals—all is safe ; and they, the constituted vicegerents of Christ in the church, interpreters of His precepts and of the aim of His mission, to which it would be blasphemous to assign any temporal object more important than to secure their fat tithings and rectories, *they* will take care to keep it safe. But if the people should believe themselves beloved of God, and unitary with Him and with Jesus Christ in their spirit, and if this faith should be daily confirmed by the interior happiness and the exterior harmony which all will enjoy through the mechanism of the passional series, and its organization of attractive labor, in whose spontaneity of action we shall all feel in our very bowels that we are one with the Father, and distributor of attraction—then what would become of the occupation of preaching total depravity, misery, and sin, the earth a vale of tears, the virtue of overcoming temptations, the futility of works without faith, and the extreme difficulty of get-

ting saved any how? Why, we shall all be already saved by the organization of attractive labor; and, being saved on earth, or in the present life, we shall no longer entertain dishonoring doubts of God's providence for our future welfare. A priest who should then use the common language of our pulpits, would merely become an object of ridicule or of pity, and very soon be brought to his senses by finding no one to listen to him, every one being busy in some attractive employment. A moment's candid reflection will convince us that I have honestly quoted the text in the same spirit as Christ first gave it.

Christ's mission, as all will acknowledge, was that of a mediator. He came to elevate the human race, and to graft upon their crabbed selfishness and groveling sensuality the germ of collective friendship or humanitarian devotion—"Love thy neighbor as thyself." "Do unto all men as ye would that they should do unto you," etc., and of the highest spiritual self-respect—"I and my Father are one." "Take no heed what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed, for your Heavenly Father knoweth that ye have need of these things."

Had Jesus Christ made the assertion, "I and my Father are one," in allusion simply to His own divine nature, He would have left humanity disinherited of its divine parentage, unconnected with the Father through Him. It would be merely imputing to Deity the freak of visiting, in a human disguise or masquerade, this corner of the universe, as the Caliph Haroun al Raschid was wont to promenade the streets of Bagdad, or as Queen Victoria makes a tour among her Irish subjects, not thereby conferring on them any of the powers or enjoyments which she possesses, but leaving them in their wretchedness, as she found them.

So have the human race remained, just as perverse and miserable, since this visit of God in the form of Jesus, as before. It has done little more, externally, than give new names to old facts of clerical imposture and exploitation.

But if the assertion is considered as expressing an essential truth with regard to Christ's human nature, the aspect of things changes marvelously, and we are led to understand that what one being could truly assert of himself by force of individual character, the rest of us may also be enabled to assert by favor of circumstances, when we bring them to bear upon our true development. Christ is one with the Father, not by any mystification of sexual commerce, or material paternity, but as being one in spirit and in will with the thought and will of God; and of this He was assured by His con-

scious spontaneity, by the upwelling inspirations which spoke by His mouth, and by His perception that He acted habitually from internal promptings, whereas other men obeyed merely some physical necessity, or the impulsion of a foreign will. Integral education in the passional series raises all men above these motives, restores them to spontaneity, and enables them to exclaim with Christ, "I and my Father are one."

WE ARE ALL BORN HARMONIANS BEFORE WE WERE EDUCATED AS CIVILIZEES.

WHEREFORE, Christ, speaking of little children, says, "Of such is the kingdom of heaven." We try to obey attraction, and to act from internal promptings and loves, before we are forced to obey constraint, to yield to circumstance, and before we are blinded and enslaved by the intolerant and ascetic prejudices of moralism and superstition. We tend by nature to the three passional foci: First, to Luxury, comprising health and wealth; the refinement of the senses, and the production of what is useful and beautiful to satisfy them from the animal, vegetable, and mineral kingdoms.

Secondly, we tend to Groups, representing the sympathies of the heart, and satisfying with boundless love our infinite affections in all the spheres of Friendship, Ambition, Love, and the Family, while giving to each of these a permanent basis and actual body in the association of interests and pursuits.

Thirdly, we tend to Series, or in other words to that arrangement of industrial and domestic affairs in which the sensitive and affectional demands of our nature can alone be satisfied in their full and harmonious development; implying the conciliation of the wills of each person with themselves, or state of internal organic and passional unity, and conciliation of man with man, and of interest with interest, in each society and throughout the world. It is the discovery of this order which Charles Fourier has actually made, and whose method corresponds to the Spirit of Christ-unity.

As the noise of the world jars us from our sweet unconscious sleep in nature's arms, and scares away the guardian spirits of our early youth, we awake in dismay to ask how we came into this upside-down world, what we are to do here, and toward what point we shall direct our steps. Each of our senses, and each of our affec-

tions has an answer prepared. Eat, drink, and be merry, says the sense of taste, for to-morrow ye die.

The passion of taste is a connoisseur, and companions with the cabalist or discriminative passion among the distributives, as well as with the composite, and with friendship, the spiritual life of the festive board. Deprived of these auxiliaries, the passion of taste becomes vulgar; whoever indulges it *simply* appears to the eye of the spirit as a man sinking out of sight in a slimy, stagnant slough. The life of a mere glutton, or even gourmand or epicure, is a subject too base for the pen; let us take rather that of a votary of wine, which, as it is only friendship in a fluid state, imparts something more genial to the character.

"He was a tippler, a monogyne with the dominant of taste, the tonic of drinking. I saw him in a public *diligence* or stage coach; he was not a sottish drunkard, but a man gifted with a marvelous instinct for referring all the circumstances of life to wine. Similar to those mystical personages who see every thing in God, this fellow saw every thing in wine; instead of reckoning time by hours and half hours, he reckoned it by the number of bottles drunk. Supposing you asked him, 'Will it take long to reach such a place?' 'Well! about the time of drinking four bottles.' When the horses stopped for a moment, I said to him, 'Do we stop long here?' 'About long enough to toss off a bottle standing.' Now I knew that in his arithmetic a bottle drunk while standing was equal to five minutes, and a bottle drunk while seated was ten minutes. One of the two coaches on the road, which had bad horses, passed us going down a hill, but he called out to it in a bantering tone, 'Bah, bah, we shall drink before you!' (that is to say, we shall arrive before you, for why do you arrive at all if not to drink?) One of the passengers made us wait at the station where he had got down; the passengers complained, and asked, 'What is he after? he delays us.' The monogyne replied, 'Perhaps he has not yet drunk his glass;' (for why do people delay you except it be to drink?) A lady experienced sickness from the movement of the coach; one person proposed elixir, another Eau de Cologne; the monogyne cut short the whole by saying, 'You had better drink a little wine, Madam!' (for what is the remedy for every sickness, if it be not wine?) and he gallantly measured out the dose according to the delicacy of the subject. Some one ventured to complain of the weather, which was cold and foggy; our friend took him up severely, and explained that the weather was exceedingly good, because it kept back the vines that

would have been exposed to frost by too precocious a vegetation. I listened to him during the moments he conversed familiarly with one of his companions, and nothing was heard but dozens of wine, casks being tapped, beginning to drink the wine, etc. In short, wine was to this man a focus, or a common centre, to which he referred all nature; a dish was only worth something because it was a help to drinking; a horse was not worth so much money, but such a quantity of Magon wine in small casks; whatever subject happened to be discussed in his presence, he knew how to adapt it to wine, with a *finesse* of tact and a pertinateness that men of wit would not have had. He was not on that account a drunkard, but a well defined monogyne, well characterized by the tonic of drinking."

Travel over the varied and picturesque surface of the globe, says the eye, regale me on perpetual surprises, and behold the splendors of all climates, the works of all peoples. The eye is a gentleman among the senses; no vulgarities are ever imputed to it as to the active senses of taste and touch; but what would the passion of Sight be without alliance with the Papillon, butterfly, or alternating passion among the distributives, and with ambition among the cardinal or social passions? No more travels then, no more palaces, paintings, and works of art; and without the inspiration of Love—still more woful loss—no more heaven in woman's eye, nor enchantment in her smile!

Feed me ever on music, says the ear. Why roam the world for happiness, when the soul can soar to heaven on the wings of song, and the pealing anthem builds the bridge between man's heart and God Almighty? The ear is an amateur, but let me tell it a secret. In all that music which it calls its own, its only valid claim, and the only place where it is more than a mere instrument, is in those mad and silly fantasias of mechanical execution that "split the ears of the groundlings," and testify merely to the power of the performer over his instrument, without putting that power to its legitimate use in expressing the accords of passional harmony in the sphere of sound.

Without Religion and without Love, the passion of Hearing sinks to the simple recognition of noises, whereby the animal is warned of danger or apprised of the presence of its prey.

The Persian swoons with ecstasy in his divan filled with the ottar of roses. The rose is the floral hieroglyphic of the modest young maiden, whose character and person please most, like its own chalice, when but half unfolded; which defends itself with the thorns of irony from impertinent familiarity, and diffuses around it the same irre-

sistible fascination of aromal charm. It is this incarnation of the sweetest of passions in the sweet breath of the rose, which interprets to the inmost soul of the Persian the cause of his delight. The peach teaches the same lesson to the senses of taste and sight.

The luxurious barbarian seeks in his seraglio of soft beauties, Sciote and Circassian girls—the heaven of the sense of touch.

The true sensualist, interiorly convinced of the fallacy and tantalizing degradation of all sensual simplisms, surprises their evanescent aroma by coming down on them from above through the media of the spiritual affections.

It is only when the heart has divinized woman, and the soul surrendered itself in unrequiring absolute self-abandonment and devotion, to worth so invested in loveliness as to manifest Deity, that the charm of personal possession, in any true and high sense, becomes possible.

Each passion, however, makes a positive, distinct, and individual assertion, without any allusion or conscious relation to the claims of the others, and in the moment of its sway asserts its divinity and its eternity. This is not only perceived in our daily experiences, but still more clearly in the lives of those who are devoted to the culture of the active and passive satisfactions of some especial passion.

What an enigma, for instance, may the life of a melomane, or impassioned musical artist and amateur, be to the gourmand, equally impassioned for the harmonies of the sense of taste, but in whom the musical ear is deficient. Still wider and more general are these differences of character, as manifest and developed in individual lives, when we explore the affections, their spiritual realms, and the laws of their government, or rather the paths of their attraction; since government has, in our subversive language, become synonymous with the compression or restraint of forces, instead of the order of their development.

How perfectly absurd and insane for instance, do we Americans, in our boasted practicality, find the life of the ascetic enthusiast and religious recluse of monastic periods, who, having isolated himself, in correspondence with his doctrines, which make of religion a speciality, and separate God from humanity and nature, absorbs himself in that peculiar passional development which belongs to the tie between God and the individual soul, and from this position ignores or fears and denounces those natural and social sympathies which belong to the development of other passions. Among the so-

cial passions themselves, see how that of the family ignores and tyrannizes over love and friendship.

“The moralists who are so delighted with the family tie, have never dreamt of classing it according to a scale of degrees, and of remarking its weak points, especially in the stem or conjugal tie; the sweetness of which is so celebrated, while in reality many married couples pass their whole life in quarreling, disputing for the upper hand, and only begin to enjoy existence at the death of one of the parties, which permits to the other the free exercise of his or her will.

“One precious quality of the parental tie is the circumstance that it is the most durable of all. None of the four loves is so stable as the maternal; this property has thrown the philosophers into a host of errors. They have inferred from it that the family tie (which is not reciprocal, since the child does not render to its parent an equal share of affection), ought to take the helm in domestic relations, in which it ought, however, only to enter in the ratio of one quarter, more particularly as this love of parents for their children is very blind and very venal. It leads to two vicious extremes, to spoil them while they are children, and sacrifice them when they are grown up. If fathers had the power of selling their children, as in Georgia, you would see three tenths of them sell their daughters, who are indeed indirectly sold in certain marriages where the father only consults his own ambition.

“No passion drags men into more baseness than paternal love. A father submits to every humiliation, swallows every kind of affront, in order to negotiate a good connection for his son or daughter. I have heard some of them say after the failure of their matrimonial schemes, ‘I am ashamed of what I have done in order to bring about this match.’ They acknowledge their degradation when their measures have failed, and to-morrow they will do the very same thing for another child.

“If, then, philosophy makes any account of honor, it ought not to constitute familism the presiding passion over social relations; since the mean-spiritedness which this passion engenders proves that it requires a counterpoise, and that it is highly irrational to wish to make it a predominant lever in social mechanism.

“Each party which prevails in civilization is passionately devoted to one of the four social groups, and tries to exaggerate its influence, to subject every thing to the group which it prefers. If the prevailing spirit of a certain government is democracy, group of ambition and of sectism; as was the case in 1793-94, you will see this govern-

ment trample the three other groups under foot, and teach men that it is a virtue to betray your father and send him to the scaffold. Such was the doctrine of the moralists Robespierre and Marat, Hebert and Chaumette. The same opinions prevailed among the true republicans and usurers of Rome. They extolled the total oblivion of familism in Brutus who killed his father, and in Brutus who immolated his two sons. A similar spirit is presented again in the sacerdotal governments, which are also under the influence of ambition. They will laud Agamemnon, who consents to deliver up his daughter to the executioners, Abraham, who is willing to kill his son Isaac, and Jephthah, who cuts his daughter's throat.

"Thus when men are ignorant of the art of establishing the balance between the four groups, each of them in turn oppresses the three others. There is no kind of atrocity which the barbarians do not commit in favor of polygamical love, which is legal in barbarism. A sultan, when he takes his wives into the country, causes them to be preceded by executioners, who are ordered to butcher all the men whom they may chance to meet, for fear of their being seen by the women, lest the barbarian code of morality should be hurt. The savage hordes, which all rest on the pivot of friendship, trample under foot the filial tie, and knock papas and grandpapas on the head when they grow old. To be brief, each of the four groups will readily immolate the three others to its own advantage, as long as men shall be ignorant of the art of establishing the harmony and equilibrium of the four groups, which cannot be effected in the four limbic periods, entitled savagism, patriarchy, barbarism, and civilization.

"In the same degree that the groups are unjust, oppressive, and false in isolated action, are they equitable and true in collective action. We must, therefore, search for a method which will cause them all four to unite in a combined operation in social mechanism, and which does not resign all the influence to one or two to the exclusion of the others. In order to attain this end, it is requisite first to become well acquainted with all four of them, as also with their scales of development, which I have named *passional gamuts*."*

How ruthlessly is Love treated by Ambition, whose aims, in their turn, it betrays when it acquires the ascendant. What *whims* do the *humanitary* movements of our day appear to the mass of sharp

* This and the preceding extract are taken from Fourier's work on the "Passions of the Human Soul." Baillière & Co., Broadway.

individualists, actuated on their part by material ambition or interest; on the other hand, how dangerous to give way to higher and more comprehensive aspirations, before first having attained a safe basis on the individual stand-point.

The passion of Friendship, acting out of serial combinations, consequently in a simple manner and without those compensations of social equilibrium which make it safe for man to do as he would be done by, creates dupes, and prepares game for the knaves with whom civilization superabounds. Sometimes the dominant key of friendship is not private and personal, but public and humanitarian, which makes the *philanthropist* often as great a dupe as the former; because, ignorant of the methods of accomplishing what his heart suggests, he only paves the road to hell with his good intentions. He usually strikes on the rock of communism, which has so often sunk the ship of Social Progress.

But it is the simplist in Ambition, who is truly the scourge of his race. This gives the pettifogging lawyer, the dirty scheming politician, the tyrannical pacha, the Livonian disponent or *haken-richter*, or in higher walks, the warrior king, and characters who often, without personally dipping into crime, are by their recklessness in high places, and strivings to grasp more power, the causes of crime and suffering in millions. Ambition is always selfish in its simplism, it is redeemed into unitary uses only by conjunction with the high accords of Friendship and employment in Serial Combinations.

Love, acting on its own account, or out of the serial order, is not the most innocent of passions. It inclines to ally itself with the Cabalist and Papillon among the distributives, and tends to form the Don Juan, a character for which life is rich and full of excitement, but whose successes in civilization are attained by the ruin of its victims. I am unaware of any frank and powerful characters among men whom Love, and Love alone, completely dominates, which are not more or less in the Don Giovanni style; but I will not deny that Love may have as earnest votaries among men, and many among women, who never swerve from personal constancy, and whose life is happier and more complete in the conjugal tie than the Don Juan in his restless career of intrigue. There are few in either sex who *really live in and for love*, whether constant or varied.

“ Each in his hidden sphere of joy or woe,
Our hermit spirits dwell and range apart;
Our eyes see all around in gloom or glow,
Hues of their own, fresh borrowed from the heart.”

“Thought is deeper than all speech,
 Feeling deeper than all thought;
 Souls to souls can never teach
 What unto themselves was taught.

“We are spirits clad in veils,
 Man by man was never seen;
 All our deep communing fails
 To remove the shadowy screen.

“Heart to heart was never known,
 Mind with mind did never meet;
 We are columns left alone
 Of a temple once complete!

“Like the stars that gem the sky,
 Far apart though seeming near;
 In our light we scattered lie,
 All is thus but starlight here!

“What is social company
 But a babbling summer stream?
 What our wise philosophy
 But the glancing of a dream?

“Only when the Sun of Love
 Melts the scattered stars of thought,
 Only when we live above
 What the dim-eyed world hath taught;

“Only when our souls are fed
 By the fount which gave them birth,
 And by inspiration led,
 Which they never draw from earth;

“We, like parted drops of rain,
 Swelling till they melt and run,
 Shall be all absorbed again,
 Melting, flowing into One.”

The result of separation and sectarianism among the passions of a human soul, like that of the individual souls in incoherent societies, is nothing else than continual conflict and poverty, or passional starvation—divine aspirations, and less than human attainments—and the acting out on a grand scale of a certain ignoble drama, in which twelve caged monkeys are each fighting for his neighbor's share of prog, while his own gets stolen from the other side.

Thus we perceive that, in order to determine the greatness, goodness, or passional force of a man, during this period of organized conflict; we have to take, not the collective or aggregate force of his passions,

still less that of such an aggregate after each has been separately multiplied by composition with the other passions and the Pivotal, or passion of God and Unity—but, on the contrary, the minimum left after subtracting from the force of the ruling passions the momentum lost by the conflict of impulses with the others necessarily crushed. Thus the whole man, in a practical point of view, is inferior to any one of his passions; this we shall bring home to ourselves by the reflection, at once consoling and humiliating, how much lower the proportional efficiency of our average life, than that of any one day when a single passion and its pursuits has chanced to gain an undisturbed control, and to concentrate our force in one direction. Now, if we take one step farther, we shall see how very false is the common assertion made by the skeptics of social reform, that society is always as good as the individuals which compose it. So far from representing the aggregate force and virtue of its individual or family elements, much less the maximum of their forces multiplied by harmonious composition, society is merely the wreck left by the conflict of individual powers and interests, in which the greater portion have perished; where those which survive are chiefly occupied in sequestering and exclusively possessing themselves of the means and avenues to enjoyment; and *society*, properly speaking, has scarcely a recognized passional existence. Who will *affirm* that a musical instrument could be equally well composed by *any* arrangement of its chords and pedals, and that its harmony depends only on their virtue and tension, considered *individually*, not on their *true combination* according to geometrical *ratios* of size, length, and tension?

In music, in anatomy, and in all matters of which we possess any practical knowledge, we see very well that the form, method, and arrangement are all important; we know that through these, sweet music may be extracted even from rude and simple instruments, and far more is this methodic arrangement necessitated for passional music, and the complex physiology of a race; wherein the specific capacities and functions of each individual, of each society, and of each nation, are to be combined in the grand movement of Spherical Harmony and Unity.

The specific difference between the point of view taken by social science; and that of the moralisms and religions of the past and present; in regard to individual passions and characters, is that between crude criticism, and positive artistic appreciation.

It is very easily seen that the passions now produce frightful discord, and that individual satisfactions become social crimes. It is

very easy to denounce passions and persons as wicked and depraved. "Give a dog a bad name and hang him." There is nothing new in all this.

Our race has practically tested the various methods of controlling the passions by repression, from the tyranny of the individual conscience, to that which is exercised by churches and states, and it has been ascertained that maceration and petrification differ materially from harmonious development. In spiritual as in physical medicine, there have not been wanting heroic experimenters, who have drugged themselves with all the nostrums of moralism and religion, and submitted as amateurs, but in no *dilletante* fashion, to all their *surgical* operations, such as the successive amputation of each of the senses, each of the social affections, and consequently of the distributive passions; which specifically discriminate, combine, and alternate the elements and conditions of life. They have thus attained a very perfect state of inverse unity, or fear of God, horror of themselves, and isolation from all intermediate existences; preserving to their *passional corpses* only a terrible power of introverted will.

Such cases, however interesting in a pathological point of view, teach no positive lessons of life; they are trophies of courage, but not of conquest; they are confessions of despair and defeat in the destinies of this life. Their spiritual toughness proves capacities of action and happiness in a harmonious and congenial sphere, only in the same manner as you shall hear invalids boast of the strength of their constitutions, and adducing in proof the quantities of medicine they have taken, and the severity of the diseases they have survived. By such numerous and thorough provings, the methods of abnegation and passional compression have received their *reductio ad absurdum*; until martyrdom, the heroism of the past, has become the vulgar necessity of the present, extending itself to entire castes or classes of society—even to nations and nationalities—until the attempt to represent a principle, and faithfully adhere to it, is virtually nearly equivalent to signing one's own death warrant. The laborer, born to toil in misery, in order to produce the luxuries of the more fortunate—he who, reasoning or not reasoning, obeys the command to earn his bread by the sweat of his brow—is the martyr of luxury, that first and indispensable element of liberty and happiness, now discredited from sinister motives by those who have most of it, but which Harmony, in extending it to all mankind, will restore to its just appreciation as the basis of social truth and of spiritual development.

The Pole, the Hungarian, the Circassian, vindicating with their

best blood the principle of national liberty—the martyr nations, of whom earth may say as of Napoleon, the martyr of unitary conquest :

“ ‘To my bosom I fold all my sons when their knell is knolled,
And so with living motion all are fed,
And the quick spring like weeds out of the dead.
‘Still alive and still bold!’ shouted earth,
‘I grow bolder and still more bold ;
The dead fill me ten thousand fold
Fuller of speed, and splendor, and mirth ;
I was cloudy, and sullen, and cold,
Like a frozen chaos uprolled,
Till, filled with the spirit of the mighty dead,
My heart grew warm, I feed on whom I fed.’ ”

Martyrdom ! Whether it be that of the unrewarded producer, humbly and steadfastly performing his duties to the soil and sun, or that of the soldier, the author, or the prophet ; is only tolerable until we can attain something better in the conciliation of individual with collective well-being. It may be necessary to fill up a trench with the bodies of slaughtered soldiers, that the army may pass over their bodies, but we shall not therefore account it the essential destiny of a soldier to fill a trench with his body.

Martyrdom is then only to be sanctioned as a means to an end, and not a virtue in itself, as the advocates of passionnal compression seem to imagine.

In connection with those unfortunate efforts at self-perfectioneering by self-annihilation, of which St. Simon the Stylite may serve as the type ; but by no means to be confounded with them, we are to recognize the specific influence by which God harmonizes in various degrees the passions of the individual soul during all periods, and the glory of that diffraction by which a divine light irradiates our darkness, diffusing in the colors of the rainbow, which are hieroglyphic of our spiritual passions, God’s acknowledgment of His paternity.

Social science, or Positive and Practical Psychology, in its analysis of the powers by which man is to conquer his terrestrial destiny, recognizes the pivotal and supreme character of this influence among the essential passions or moving springs of human energy, and terms it the passion of Unity or Harmony. This is the sense or instinct which the part possesses of its relations with the whole in an organic movement, harmonious co-action in which gives the sense of well-being, and discord, the sense of pain or disease.

We call it conscience, in its relation to our other passions and faculties ; religion, in its aspect toward God ; and morality, in its as-

pect toward men. Integral faith in God is indispensable for the discovery of human destiny and for the organization of that social mechanism, in regard to which all passions and characters have been predetermined.

To condemn any passion or character as essentially vicious, is to lack integral faith in their Creator or Distributor. It is the imperfection of the mechanism, which does not allow it to develop itself harmoniously, that we should accuse.

It is perfectly clear that neither our senses nor our affections are able to save or to justify themselves, and that for the attainment of luxury, or the true formation of groups, there is equally needed a discovery of social methods or combinations of a mathematical order discussed in my work on the Trinity, and which gives us the third term in Social Harmony, viz., Luxury, Groups ; Series.

BE YE PERFECT AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT

THE human soul scorns any lower aim. Beggars as we are, we remember us of our divine lineage ! Now let us count the costs. We have each of us, individually, in regard to our organic health or harmonious expression of our souls in our bodies, and all of us collectively, in the wise ordering of our social relations, our organization of labor and evolution of harmonies from nature ; the same problem to solve, the same conquest to effect, and the same ends of unity to attain, that God has to solve, to conquer, and to attain, in the life of the universe : namely, to give those loves or passions in which the rays of the Divine Spiritual Sun are individualized and refracted in us, as the rays of the physical sun are individualized and refracted in the varied colors of the crystal, the shell, the flower, or the bird ; that form, order, and surface appropriate to their essence, and necessary to their harmonious effect. We must co-operate in details, and at the periphery of life with what God is doing in generals, and at the center of life : God being the infinitely great, and man the infinitely small, in social movement, and the contact of extremes linking or leaguings man directly with God, and rendering his wise and ardent co-operation essential to the attainment of the divine ends in regard to the destinies of this planet ; in a secondary degree to those of this solar system, and so on, widening, like a circle in the water, till it loses itself in the expanse of creation.

This problem of Incarnation is compound:—

Is	Internal	and	External,
	Subjective	and	Objective,
	Absolute	and	Relative,
	Fixed	and	Floating,
	Permanent	and	Varying,
	Pivotal	and	Serial,
	Individual	and	Social,
Of	Character	and of	Faculties,
It is	Passive	and	Active,
	Organic	and	Functional,
Lies in	Being	and in	Doing,
In	State	and in	Act,
It is	Possible	and	Actual,
	Contained	and	Expressed,
In	Reception	and	Impression,
In	Essence	and in	Form.

The internal essential state of Being, necessary for the true Incarnation or reception of the Divine into our natural life, is called the state of grace, though it is indeed not those who are in it, but those who desire it, who name and speak of it. The attainment of positive life is very quiet; blesses like the Sun, stars, and flowers, by its pure emanations, and justifies the German proverb, that "Speech is Silver, but Silence is Golden." The Liturgy terms it, that peace which passeth all understanding, and rightly so, since it does not come within the sphere of the understanding or intellect, but that of the heart and the affections, which is like the difference between a dinner and a bill of fare; and as hungry people think most about eating, and the starving see splendid banquets spread before them in their dreams; so it is with very virtuous talkers, whose speech is an apology for what *they* are not, and who spend in expression that spiritual force which others, blessed with stronger instincts of self-preservation, retain for their own organic development. There is also another class, from the abundance of whose heart the mouth speaketh.

In our English poetry, Byron represents the intense aspiration of the first class, amid loss and despair. Tennyson sometimes, Proctor always, the sunshine and power of the latter, the beauty of positive being, while Shelley touchingly combines the characters of both.

Isaiah is the prophet of aspiration—Christ is the prophecy fulfilled in a divine life.

Baxter calls the state of grace the *Saint's rest*.

This is the conscious harmony of the soul with God, and of our wills with His organic and creative will, so that, consecrated and sustained by the inflow of infinite love and power, our action is no longer exhaustive, but increases our power to act in the same sphere of divine co-operation : (viz., healthful influence of agriculture in our co-operation with the forces of sun and earth).

It is rightly called a grace, because it comes to us either with or without our seeking, and manifests to us God's favor and love in the most intimate and personal sense. It inspires the deepest self-respect by the conscience that God dwells in our hearts, and from this fullness of our own life, proceeds to conscious unity with the great brotherhood of humanity, combining with reverence for their divine possibilities the tenderest compassion for their actual errors and weakness, showing that we love "God, whom we have not seen, by helping our brother whom we have seen."

Our appreciation of harmony, in external nature and in other souls, tends constantly toward its spiritual level in our own life, so that God seems to transform the creation for our individual benefit. Shakspeare, who knew that the love of woman was the love of God made human, leads Romeo in his black despair to Juliet's grave, and it becomes for him a "feasting presence full of light."

This divine joy also descends into nature ; it is the light among the rose-hued clouds that heralds sunrise, and robes every object in prismatic beauty ; it makes us feel the mighty heart of the earth throb through us, and brings us into harmony and unison with every form of life and love.

The leaf that trembles against the summer sky, on the topmost bough of yonder oak ; those trails of rose and jasmine that bathe the air in odors, are instinct for us with purest consciousness and exquisite enjoyment.

"Are not the mountains, waves, and skies a part
Of me and of my soul, as I of them ?
Is not the love of these deep in my heart
With a pure passion ?"

"All Heaven and earth are still ; from the high host
Of stars to the lulled lake and mountain coast,
All is concentrated in a life intense,
Where not a beam, nor air, nor leaf is lost,
But hath a part of being, and a sense
Of that which is of all creator and defense."

“ It is a tone; the soul and source of music,
Which makes known eternal harmony, and sheds a charm,
Like to the fabled Cythereas zone,
Binding all things with beauty; ’twould disarm
The spectre, death, had he substantial power to harm.”

Such anticipation of the heavenly life, becomes permanent only on obedience to all divine laws, whether spiritual or organic, to which, though it predisposes, it does not guide us, since it is only a passive state of our affections, not an active process of intelligence and will.

It requires the clear supremacy of the spiritual life, and vanishes whenever we yield to the temptations of circumstance, or relapse into our common life of the senses and intellect.

Under favorable conditions of a natural and social sphere, it is capable of being cherished, of modifying the habitual tenor of life, and of often rising to its first enthusiasm. It may be destroyed by diseases, howsoever induced, by a blow, or a fall, or poison, equally with those consequent on a long succession of misfortunes, imprudences, or organic errors. It is a *grace* and not a *right* for any *individual*, so long as the reign of incoherence continues for the *race*, as long as there are temptations to sin and to ruin, instead of temptations to right action, and to preservation; as long as we are distracted between opposite duties to ourselves and to others, and the violation of divine harmonies is equally the consequence of our remaining inactive, or of our active employment in the functions and relations of a social sphere, which is false to the instincts and attractions of the soul. The state of grace is then the beauty of the spiritual babe, but the babe must grow, must cut its teeth, must suffer and act. It is to be considered as the seed corn for the harvest of the future, as the revelation of a loving Providence, to prevent us from being sunk into utter atheism, by the miseries prepared for us, and as dew which refreshes the plants of virtue and courage.

It has many degrees from this fullness of the divine life in us down to the most moderate self-reliance.

To the intellect it imparts sanity; to the affections, devotion and serenity; to the senses, true refinement; reflecting upon them its consecration as the ministers of the soul.

To the whole being, when once naturalized, it becomes equilibrium, health, and harmony, and lifts us into a medium quite above the superficial incoherences of actual circumstance.

In proportion as it is attained, our being becomes persuasive, and our action efficient toward the highest end.

Come unto me ye that labor and are heavy laden, and I will give you rest. This rest, the Saint's rest, need not be merely a ceasing from action, and an experience of sweet emotions, but a rest even in action, since the passions are in harmony with themselves, and the spirit with the source of its life, so that action is the ultimate of inspiration, and a medium of force to us, instead of exhausting us. Thus, in its integral sense, it can be asserted only of the Harmonians, whose unity with God is realized through all the branches of passional attraction, luxury, groups, series, and direct adoration. The last alone, or simple relation with the Deity, through prayer, is understood by the churches of incoherence, and far be it from us to deny its consolation and value on account of its simplism.

But the full significance of the text will be understood only by the Harmonians, who will live in the divine humanity through nature or the senses, and through the neighbor or the affections; and it will indeed be a rest to heavy-laden civilization, which has borne the industrial burden of humanity, to find those labors suddenly invested with supreme charm, and to find every emotion of the soul gratified in connection with the varied pleasures of productive industry in the combined order.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him and keep His commandments to do them;" who are alive to the most delicate intuitions of His will, which in labor point out our industrial vocations, and in society our passional or intellectual affinities.

This rest in divine communion is the essential or inmost life of man, which, from its organic centres in the solar plexus, or the visceral ganglia, sends its mandates to the brain, and keeps the understanding secondary to the affection or will. Hence satisfaction, happiness, the approving smile of God, radiates to every fibre of the organism; but when God is hid from us by the dust of petty incoherences and social disorders, then, act as we may, it is all vanity and vexation of spirit, and though ultimate good may result, the agency has been sorrow and evil. All action performed from necessity or simple duty, is brought forth in the pains of travail, and exhausts its performer. It is the "letter which killeth," not the "spirit which maketh alive." Christ, by His personal influence, offers to sustain and console the faithful during this painful season of suspense. Buonaparte magnetized armies by his presence, but Christ

remains, century after century, a permanent focus of enthusiasm to the true believer.

We may advance as a speculation, that this fellowship in the fold of Christ may not be confined to those who recognize the Christ of history, but extend to all who live a Christian life. Its property is to harmonize life from within outward in contrast with forces on our own plane of existence, which act from without inward.

It is not surprising that amid the *Lo heres!* and *Lo theres!* of the human mind, groping after itself in the dark, and perplexed in the attempt to conciliate its actual with its possible destiny, and the universal providence, distributive justice, and economy of means of an all-wise and beneficent God; with the misery, oppression, and waste of the incoherent periods in which our lot is cast, that we should have mistaken this blessed and exalted state of the individual soul for the realization of the kingdom of heaven, and the regenerated life, of which it is the highest symbol.

It is not surprising, when we consider the state of abject ignorance, base selfishness, madness, crime, and misery, in which that portion of the human race has been plunged, on whom it has devolved to explore the realms of thought, and to pass through the purgatories of philosophy, that the dove of the covenant sent to announce the glad tidings of a reign of love upon the earth, should itself have been deified!

The first disciples in their glorious frenzy, felt and asserted, that in their sympathy with the spirit of Christ they possessed all things. If Christ was with them, who could be against them? "Neither life, nor death, nor powers, nor principalities, nor things present, nor things to come, should be able to separate them from the love of Christ." Well, all this was not, and is not, merely a splendid illusion. Whatever it is given to the heart of man to feel, or to his mind to see, exists; since he only contains within him the subjective half of predetermined adaptations, which, like letters written in a sympathetic ink, invisible until the application of heat suddenly reveals them, become visible or conscious only when brought into relation with their objective correspondence. Thus we realize a moment of harmony whenever, in the sphere of Friendship, Ambition, Love, or the Family, we become conscious of one of those magical affinities, with which God has bound us heart with heart in the inmost essence of life.

"Who gave thee, O Beauty, the keys of this breast?
Say when in lost ages thee knew I of old,
Or what was the service for which I was sold?"

And if this is so real and earnest with the creature, shall there not be a joy more high and full in communion with the Creator? Is it not, indeed, the highest charm of every true passion, that the Divine and universal life is so reflected in its object that it places us in sympathy with the whole, and renders nature, in all her forms, fluid to us? Characters and passional attractions exist in the present as in all past times, in relation and adaptation to their essential or harmonic destiny, and not to that of the present incoherence. We are by birth and nature essentially harmonians, and it is from the effort to attain those affinities, developments, and harmonies, of which we feel the germ within us, and the resistance against forms and circumstances which obstruct this, that social progress or the organic growth of society originates and is sustained. Whenever we discover, then, floating on the sea of life, some constituent element of our own integral being, in whom new mysteries are revealed to us, we gain a fragment of the true harmonian life.

But these relations, such as they are now possible even to the most favored individual, are, as we know, fugitive and uncertain, thwarted on every side by contingencies of interest, of health, of distractions and obstacles without number, we know that there is nothing organic about them, and we come to regard them only as rainbows and signs of the Divine covenant. These are precisely analogous in the social sphere with the state of grace and the peace which passeth all understanding, yet possible to us, in our personal relations with the Deity. They want alike the element of permanence; and they cannot have this while they remain in the region of sentiment, and are not embodied and organized in our practical business and industrial relations, where we ourselves shall no longer be fragments, but members of an organic social body and integral soul; members one of another in Christ-unity. We cannot serve God and Mammon. We cannot bear a part in this wordly life-scamble of selfish competition, and live at the same time for Harmony and Unity. Any part or member separated from the rest quickly perishes; it acquires permanence only through association, according to its organic law or predetermined relations with other parts or organs, in functions and uses.

The sentiment of harmony with the divine life is like the unitary organic principle, animating the members and organs of a foetus, and determining the type of their growth toward the ultimate realization in act of the fore-shown harmony. I have applied as terms, analogous and characteristic of the state of our being or subjective

life, the expressions "absolute, fixed, permanent, and pivotal," in reference to the fact, that howsoever the state of our being may vary, it must always be to ourselves the absolute, fixed, permanent, and pivotal point, whence we see and feel all that is objective or external to us, and which is relative, floating, and varying—first, as our attractions or necessities cause us to change or move from one place and sphere to another,

"*Cælum non animum mutant, qui trans mare currunt.*"

Second, as the same sphere or place changes its relative character for us according to the changes within ourselves, for

"Nature wears the color of the spirit ;
Sweetly to her worshiper she sings,
All the glow, the grace she doth inherit,
Round her trusting child she fondly flings."

An individual character must be the "pivot" whose influence determines and characterizes the formation of social relations upon and around him, and in proportion to the perfection or "organic state of his being," will the "actual form" of that society "express," in its "relations, functions, and acts," the "serial or harmonic" order contained potentially in his "essence." It was "possible" in him before it became "actual" in them.

The social reformer, and the pious Christian of the churches have each to bear in mind that regeneration or salvation is not simple but compound, that the Holy Word proclaims it,

1st. Of the individual soul ;

2d. Of the collective humanity ;

3d. Of the planet, and its animal, vegetable, and physical or elementary life ; that even the wild beasts shall cease to hurt and destroy, and the desert shall rejoice and blossom as the rose.

To speculate on social or spherical regeneration, while we bear not the spirit of peace and harmony within us, is only the dreaming of a sick man, who, lying on his fevered bed, has visions of walking beside cool streams, of birds and flowers. There is the same disjunction of the truth from the use principle, or of idea from practical power. On the other hand, to rest in the hope or persuasion of individual salvation, without seeking the methods of extending or generalizing this, and of making the external sphere conform to the internal harmony, is to commit the fault of him who should lock up in chests the seed given him to sow ; when the harvest time arrives it

may happen, not only that he will have no crop, but that the seed locked up will have spoiled or been devoured by vermin. It is only by expanding in the life of relations and practical uses that man can render permanent the gifts of grace intrusted to him.

I call the state of being "passive or receptive," because it is inspired and modified in directions, and from sources unexpected and unknown to us. These influences are explained only by the theory of the universe, the planet, and humanity, considered as an organic growth; they link the parts with the whole, and the creation with Deity, whose wills thus identify themselves with our wills.

We are conscious enough of the degrees of this influx, and distinguish in our daily lives that remoter inspiration of power which merely sustains us in our habitual routine, as in lower spheres it determines cohesion between the particles of a stone, and that more direct and living impulse, which fills our heart in the sympathetic contact with those whom we love, or which urges us to the fulfillment of some specific mission.

If I have dwelt somewhat upon the characteristics of a state, which, however beautiful and interesting, is, as I acknowledge, an exception, and a grace or seeming special favor of God to the individual soul, and which appears thus, on superficial reflection, to be a matter distinct from Social Science and the organization of Labor by Series or Groups, according to the three universal laws of harmonic distribution, it is because I have sound reasons for believing that this blessed state of the soul will be both grace and right, as well as permanent possession and normal life, of all souls, in our future of harmony, when we shall have organized the distributive passions—the mathematics of creation, third principle of the Trinity, the offense against which constitutes the unpardonable sin.

The Sun shines always; it is the earth which enters darkness by turning away from the Sun, or by the intervention of clouds. Why should God deprive His children of what it costs Him nothing to give, and which is so all-important to them? In order to see "straight into ourselves, and straight up to our God," it is only necessary to enjoy a sound state of organic health, to be surrounded with the calm and beneficent influences of nature, avoiding the roar, and crash, and noxious effluvia of cities, which are the expressions of spiritual discord and collisions, and which disturb and confuse our life; to dwell in harmonious social relations, to be employed according to our tastes, and to have the mind clear of those terrible religious sophisms which poison at their source the waters of life for the un-

happy generations of incoherent periods. When the earth shall be no longer thus made a hell, and the devil, or principle of disorder, shall have vanished, it will be no longer necessary to invent a hell beyond the grave, and the necessity for persecuting our fellow-creatures here, in order to keep them out of it, will no longer exist.

Homœopathy, the Water-Cure, and Magnetism; whose superior efficacy only await a fair trial on the grand scale in hospital practice, in order to be universally recognized, will, in connection with the hygiene of wholesome and delicate tables, general ventilation, pure water, and attractive industry, soon extirpate the nuisances which now infect the earth, and eradicate the germs of chronic and hereditary diseases, which our unfavorable conditions now cherish, and which desolate so many lives otherwise of fairest promise.

The true organization of Labor implies every other condition, and I regard this and the state of Divine grace absolutely as the external or objective, and internal or subjective terms of the same proposition.

Life, in true society, can be nothing less than a state of permanent inspiration, in contrast with that of false societies, which is permanent practical atheism, since it is only through the instinctive attractions, which God inspires in us, that we have any permanent and practical revelation on our daily pursuits; only thus that we can become conscious of the Divine will or love, and co-operate with it. It is only through the serial order of industrial and social organization, for which God has created passions and characters, that obedience to our instinctive attractions becomes possible. While our life is deformed by constraint, and cannot express the law we bear within us, or conform to divine harmonies in the external and social world, it matters little what we believe, we are practical atheists, and all work so performed is base, and rightly esteemed degrading. The same of our social relations; while they are merely those of custom and expediency, they are atheistic; they become, as well as our industry, media of divine influx, only when they represent spontaneous sympathies and attractions. The organization of labor in series of groups, provides for all the most appropriate and well-ordered spheres of occupation which the combined resources of the association can furnish; it favors the freest and most delicate discrimination by its divisions and subdivisions of the various functions, a principle already so fertile in our manufacturing operations. It encourages each to group himself according to his social affections, so that he does what he loves with those whom he loves. It favors the integral development of the individual, by the

same alternation of functions, by which it interlocks the groups and series through the interchange of their members, and gives each member a practical interest in all that he frequents. By its whole mechanism of interests and sympathies alike, it inspires the sentiment of unity, and cherishes that devotion of the individual to the mass which we so much honor in the citizen patriots of Greece and Rome.

But, above all, by its Pivots society comes to organize the divine grace. The Group forms round its Passional Chief as the planets round the Sun. The Pivot is that character who, by his superior energy, skill in his function, material advantages as those afforded by capital and the possession of a sphere of operations, combined with the spiritual capital, or force and beauty of being, by which he attracts others toward him, is naturally qualified to inspire attraction toward the function in which he engages, and with which he identifies himself. Pivotal characters are distributed by God; it is the part which He reserves to Himself, as the highest element of attraction, His exclusive prerogative.

What the Passional Chief is to his Group, another character of still higher title is to the Series of which the group is a member, and to the Society of which it is the first element. Thus by an ascending progression, we reach the Omniarch of the globe, and finally, we require a Pivot whose regency shall unite, under a unitary destiny, the souls on this side the grave with those in whom the same life of our planet is individualized in other forms of spiritual existence. This is the position which Christ has ascribed to Himself, as the special Providence of humanity and dispenser of divine grace. Such are the degrees of a social and industrial order, which on the basis of united interests, enables men to escape from those spiritual cages where the exigences of self-preservation now confines them, and enables them to come forth and embrace each other.

The Pivot, Sun, or Passional Chief, is the permanent harmonist, as well as the original former or leader of his group, all the members of which sympathize with each through the relation which each sustains toward the chief. Observe a group freely formed round some attractive host or charming woman in a saloon; a group of reapers led by some noble man of nature, tilling his own free soil, and calling his neighbors to the harvest, or see the energetic boss mechanic, whose capital, intelligence, and attractive powers, however material, constitute him the head of fifty or one hundred hands. In these lower groups, as in the great spiritual group of the fold of Christ, the essential term is the pivot, which being removed, the group separates into its original

elements, and ceases to exist. Let this impress upon us the distinct and intimate spiritual relation which each must sustain, subjectively or internally, with the spiritual Pivot of the race, the permanent mediator of inspiration for that harmony of being from which our harmony of action and relation is to flow. The love thus inspired by Christ differs from our direct individual affinities of character in its tone, and the tie by which it unites us with our brethren collectively or severally. It is universal while they are limited and specific, though it discriminates in its tone of affection for each individual.

It is at once sympathetic and critical, combining love and light. It sees the faults, weaknesses, and short-comings of our brothers, like spots on the white robe of Christ's divine humanity, revealing to us, at the same time, their noble possibilities, their deepest and essential life, their root in the divine nature. It inspires tenderness of sentiment, and beneficence of action, with the effort to warn and save from the snares which surround them, and to remove those clogs which impede their spiritual growth. Christ harmonizes the series of the faithful in the love of God and the neighbor, as the Sun harmonizes the series of planets in their orbits of movement through space.

In the organization of labor, the various objects of agricultural, mechanical, or domestic industry, on which human energies are to be exercised, form so many neuter pivots, each of which gives the material basis for the formation of a group.* It becomes, at the same time, the mediator of sympathies of character among the members of the group. This is favored by all the conditions already mentioned, an appropriate and beautiful sphere, a combined interest, the charm of novelty sustained by frequent alternations, and the influence of the Passional Chief or Active Pivot; but beside all these, a very subtle tie lies concealed in the principle of discriminative preference.† Unless the organization of labor were a condition capable of uniting sympathetic or congenial characters, and of separating those who are uncongenial, it could not become the basis of passional harmony; because the heart or affections constitute the pivot of human life, and the head and hands, or intellectual and practical impulses and faculties, are accessory and subordinate. But labor is the destiny of man, and the necessities of existence, with their im-

* The Chief is the Spiritual Pivot: the object of the group's labors is the material pivot. The incarnation of the spiritual in the material consists in the identification of the chief with his favorite pursuit, of the man with his specific use. This gives us the compound or practical pivot.

† Cabalist passion of Fourier and generator of the series.

perious materialism, throw our calculations of sympathies quite into the background. How are these paradoxes to be reconciled? The difficulty belongs entirely to our habits of constraint, and disappears as soon as the large social sphere of combined industry gives free play to the discriminative tastes and preferences of industrial attraction. Nature, in her various kingdoms; mineral, vegetable, animal, and aroinal; whose forms and forces require the intervention of human industry and skill in order to elaborate, refine, and perfect them, is in every object of human labor a mediator of passional sympathies among the characters composing a society, or integral soul,* and between this social soul and those of others in forming the higher powers of the human series.

But mere association in labor has no arbitrary or inherent power to determine sympathies of character. Connection and conciliation of interests, with other above-mentioned conditions, may prevent collisions and predispose to sympathies; but these sympathies or

* I see amid the myriad forms of summer life, a humming-bird poised over a flower in my garden. You see it too; it is a pretty thing, but so are the hundreds of others that swarm in the mimosas. But that bird is my little pet. Last summer I stole him from his nest, which I had discovered after incredible efforts of patient and scientific observation, and *a priori* inferences from the known habits of the species. He perched on my finger and fed from my cup all the season. Now, after his long migration, he has returned to this spot, and he alone of all the birds in the garden knows me, and will come to the old signal. Will you see the proof? And now you understand the sort of spiritual property I have acquired in this bird, and the sources of pleasure all my own. There was, besides, a loved sister last year that shared him with me; but now I am alone, and this little bird is the sole key to many a tender memory.

Look at this pocket knife. It suggests to you no other idea than its use to cut a stick or mend a pen. But know that this knife is a trophy of my triumph in cutlery, in which our factory produced the best article of steel in all Sheffield, and bore away the premium at the industrial exhibition. Ah! did you know the tension of mind, the catenation of experiments, the party cabals, the corporate enthusiasm, and social leagues that have all been wrought into the temper of this blade, you would understand that there is no real property but what is the extension of our personality and the incarnation of our genius and energy, and how delusive is the civilized idea of possession through simple acquisition by purchase. No, you must lose or give your life if you would save it, and spiritual laws condemn the folly and real poverty only of those who shirk labor. I know that the artisan now realizes this but faintly in the results of a forced and repugnant toil, yet he does, beyond question, take a pride in his work, to which he will sacrifice even profit. How can we then conceive too nobly of the industrial pride and delight of men, all whose labors are the spontaneous evolutions of their own will and genius, and performed amid the charms of most attractive spheres, and in company of friends and of lovers?

elective affinities must pre-exist, and are explained only by the consideration of the universe, or at least the planet, as an organic growth, wherein a unitary vital principle connects in specific relations the individual or partial lives which enter into it as its molecules, tissues, or organs. It is the same vital force which has worked up through mineral, vegetable, and animal forms, which afterward expresses itself in human characters, and the essential or inherent attraction to different natural objects is actually hieroglyphic or representative of those human sympathies of which it is to become the basis or neuter pivot. The mediation of nature is specific. If A and F both adopt from pure preference the culture of the chasselas grape or the breeding of horses, while enjoying the privilege of selection among numerous and well-rewarded branches of industry, and of meeting in many social spheres, so that this preference was specific and not incidental, I should anticipate from this industrial affinity certain characterial affinities, some of identity, others of contrast, based on the laws of hieroglyphical analogy, or on the inspiration of certain traits of character in the persons, and in the vine, or horse, alike by the same creative passional influence. Here is the underlying and essential principle of nature's mediation in the organization of labor in Series of Groups. Here is that key of passional sympathies and true association which belongs to the province of Social Science. Nature has supplied another in our instincts, and both alike wait on our own exertions in organizing the Series of Groups.

Every one recollects seasons when the existence and providence of God has been brought home to his heart with a new and penetrating conviction by meeting with its kindred.

"Say what binds us friend to friend
Save that soul with soul may blend."

We had seemed to ourselves to be strangers in a strange land, and wandered drearily along the strand of life, like unburied ghosts on the banks of the Styx, waiting, perchance, in utter weariness, for another wave whose reflux should roll us back into the vague eternity.

Suddenly as a tropic sunrise bathes air and ocean, cloud and landscape in its gold and crimson, the morning broke within us. Sweetest ties of affection revealed the beautiful world again. Nature glowed, and blushed, and sang, dewy with tear-drops of joy. Earth clasped us again to her warm mother's heart, and Providence tenderly whispered, Did you think, then, I had forgotten you?

The sympathies inwoven in the mesh of our lives proclaim a des-

tiny and overruling love, a calculation of passional affinities. Beings born in distant continents, separated by a thousand obstacles of circumstance, have met and first found themselves in each other.

Spontaneously developed affections, rare as our faithlessness now makes them, constitute the natural germs of association. We unlucky civilizees, who, instead of having a soul apiece, as we so ridiculously imagine, have each, to all practical intents and purposes, only some very small fraction of an integral or social soul, whose development and completion is possible only through affinities; 'should understand that the great problem of life, the object and the meaning of our sufferings, and the business for which we came on earth, is to discover, either with or without the primary assistance of horses, vines, roses, or cabbages, etc., and when discovered, to grapple to our hearts by the permanent ties of attractive labor organized in association, the other fractional souls which belong to us, when God, after rewarding us with a passional festival, will lead us on to harmonies of a still superior order, such as those furnished by the industrial armies, which combine the characters of districts, states, and nations, not to mention our communications with other planets or suns, and the ties we may contract with their inhabitants. The appreciation and obedience to these spiritual laws and attractions constitutes social theism, and the ignorance and disobedience of them, social atheism; since upon the social movement all the others depend, and through the right ordering of its relations we come into sympathies and harmonies with nature in all her spheres, Elementary, Mineral, Vegetable, Animal, Human, and Divine. This principle is universal and applies to all periods; and the true social character, even as it can exist in civilization, is that of a harmonist in all these spheres.

Our social affections lead us into harmonious co-action with nature, for where we love, there we seek to manifest our love by practical uses and benefits, by the production of useful and beautiful things from the germs which God intrusts to our hands. Thus love and family ties are specifics for aimless roving, and make farmers out of our Western horse and alligator heroes. The first natural association is that of human forces and wisdom, with those of the Earth and the Sun in agriculture and gardening. Let it be, if nothing more, only a potted rose, a geranium, a tumbler of rice, or a tulip bulb on our mantlepiece; but preserve the sacred symbol, for Heaven sends with it a blessing to the heart. With the simplest objects the purest pleasures twine. Then there is always the glo-

rious firmament, and when our life runs pure the stars have much to say to us.

We should accustom ourselves to watch their movements and positions, like the Indian or backwoodsman, who by such practical intelligence with the heavens, directs his journeys on earth, and measures times and seasons by the original almanacs.

Stars and flowers, how they love to be named together. There are few of you, ladies, I think, who have not felt the charm of some beautiful piece of embroidery, whose flowers of worsted, silk, or bead, as they grew beneath your artful fingers, seemed to hide the forms of fairy or of Dryad, mistaking you for mother nature, and made captives in your labyrinths.

Judge then of the joy of the Sun and stars in their embroidery, that living tapestry of flower and vine which they spread over our hillsides and meadows, expressing in every varied form and hue their fancies, their affections, their sympathy with the earth, and reflecting in emblems and hieroglyphics, human life, its passions, characters, and social effects.

Not less, if Fourier has guessed aright in his magnificent poem the "Cosmogony," are we indebted to the stars, as it is practically certain that we are to the Sun and Earth, for our animal sympathies. The little girls of harmony will not be found wasting the tenderness of their fresh, rich hearts on inanimate dolls, the preliminary to destructive courses of novel reading; perverting their affections by a morbid and unbased idealism, which deprives them of all sane appreciation of the actual and positive of life, which saps their health, and unfits them to sustain the relations of true women.

Dogs, horses, birds, all valuable domestic animals now known, and others still nobler which cannot associate with man in his state of subversion, will be the objects of youthful affection and delight, and by the circles of animal magnetism thus created will add immensely to the strength and development of the juvenile constitution.

Plants, animals, and the functions connected with them, will be the text-books of harmony, which always anticipates theory by practice, and in its education recognizes it as the teacher's duty to determine attraction toward every useful study through the agency of the senses and affections.

The absence of love is the absence of the Divine Spirit, and nothing otherwise pursued can bring that happiness and internal unity which assures us of its approval.

We should recognize as sacred seasons of elementary communion,

the sunrise and sunset, hours of transition from darkness into light and from light into darkness ; fraught with the sweetest associations of hope and of memory, as the glowing east anticipates God's image in our planetary system, or the western clouds bathe in changeful radiance the memory of his departure. Thus in the greater seasons of the year ; May and October, in this climate, give us periods of harmonic expression, when we retire to beautiful spots in the country, and revive our communion with the soul of the planet, which is for us no inert mass of matter, but a living being of higher order than ourselves, with whom our maternal and religious sympathies offer a fountain of exquisite though not unmingled enjoyment. Some of these elementary sympathies are of a more practical character, as the humbler uses of life are emphatically termed. The harmonian of the future, and the harmonist of the present, will, like the early magian who approached the same unitary religion, hold pure water in the highest respect. It is the natural hieroglyphic of truth, and as, like light, the aromal hieroglyphic of truth, it is essential to every *form of truth* expressed in organic structure, so it is equally essential to the healthy continuance of that life, and its use as a drink, in swimming, bathing, and that invaluable application, the *wet-sheet pack*, is the sovereign restorative of nature, and to many organisms an unequalled luxury.

Then comes the table, the most necessary of all practical harmonies and material bond of society.

The religion of harmony, which takes all as God gives it, in the concrete, without idle or pernicious attempts to separate the material from the spiritual element, here again meets the early Eastern forms of practical religion, in requiring the greatest purity in all that is to enter that organism through which the soul becomes conscious and expressed. In the combined order the table will consummate the alliance between the labors of production, the arts of confection, and the tastes of consumption. Its appreciative criticism will be a great stimulus of productive industry. This is now felt to a limited degree in the life of a farm, but elsewhere the active and passive elements, production and consumption, are so much separated, that it remains to us only to refine and harmonize the latter as we best may within the limits of that economy which the sufferings of our fellow-creatures, and the high uses to which our means may be applied, teach every phalansterian. At least we can avoid poisons, such as the flesh of diseased animals, bad bread, saleratus, or as it might well be spelled, secleratus, the accursed thing of modern

cookery and adulterated wines. We can adorn the table with flowers and fruits, preserve it sacred from our private troubles, and, like the Jesuits at their colleges, spiritualize it occasionally with music or fine readings. The senses are incapable of being moralized or reasoned with. The only way to harmonize them, and to prevent their excesses, is through the play of the affections and intellect, which absorb them in a higher vital activity. The passion of Friendship harmonizes positively with the pleasures of the table, Ambition and Love harmonize with them negatively, or control and refine them.

The passions share the hours of the day; Friendship and Ambition, which energize the movement of industry among the groups of harmony, rule the morning hours, while the minor passions, Love and Familism, claim the evening or descending phase of the diurnal movement. The Pivotal Passion, or sentiment of Deity, embraces the day by a contact of extremes, and holds its orisons and vespers at sunrise and sunset.

And now, in proceeding with this external and practical side of the problem of true incarnation in the triple sphere of natural, social, and spiritual harmonies, I feel that it is time to close these irregular remarks, though still only on the threshold of the subject, however fascinating in its details and infinite in its expansion.

The diversity of taste and quality of intellect render it impossible to reach more than one's own affiliated category of minds by any statement of truths. Feeling the importance of those which I now treat, I wish to multiply the number whom they may reach, and for this purpose I have procured from my friend, John Allen, whose temperament is contrasted with mine, while his views and sentiments are coincident, the following copy of discourses hitherto delivered extemporaneously, and which have electrified many a Western audience. It is the same John Allen who has been one of the first and boldest pioneers of social religion and the emancipation of labor in New England, who has first perceived and proclaimed in open conclave the true mission of the Universalist Church, to whose ministry he is attached, and has called on it to lay the corner-stone of the Divine Social order.

He has a right to speak of the Incarnation, for he has ever been foremost in "hand, and body, and blood, to make his bosom counsel good," and, combining the faculties of the theorist and the practitioner, has ever been true to his mission under every combination of obstacles and discouragement: a soul thrice tempered, like blue elastic

steel of Damascus, that wears on its heft God's impress of "*Victory Organized.*"

THE SOCIAL INCARNATION.

The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.—ST. PETER.

THE hour is coming and now is, in the which this prophecy is being fulfilled. The Christ is coming the second time to society as He once came to the individual, coming to the combined humanity as eighteen hundred years ago He came to the Nazarene. The second Adventists have told us the truth in this respect. They have, indeed, mistaken the form and mode of the fact, but they have seen the shadow of a sublime truth. The old world is being and to be burned up, that the new heavens and the new earth may be organized and instituted in its place. But that this material world is to be destroyed by material fire; that Christ is to appear again in a material body, and to bring down from the heavens a material city, New Jerusalem, with its streets of material gold; that there is to be a material resurrection of the saints, to live with Jesus a material life of a thousand years on this planet, like materialism of every kind, is a folly and a falsehood, and at best but a miserable shell, sham, and shame. It mistakes the symbol for the truth signified, the metaphor for the principle intended to be conveyed. Why eat ye your nuts without cracking?

The world is to be burned up indeed, but there are many kinds of fire. There is material fire, which we have seen and felt. There is also hell fire, the fires of inverse passion, of unholy desire; the fires of violence, anger, jealousy, envy, and selfishness—fires that burn deep down into a man's soul, sear his conscience, dry up the fountains of joy and sorrow, and make him but a walking, fuming, seething hell on earth. And happy are ye if you are not scorched in its flames.

And there is also a divine fire, the fire of impassioned spiritual

being; the fire of truth, and love, and use, in the sense, "God is a consuming fire." It is this celestial fire that is to burn up the old world of falseness, and the old heavens of error and superstition, and prepare the way for the institution of the new. Already this fire is kindled beyond the power of human extinguishment. Open your ears, and ye may hear the crackling of the dissolving heavens. Open your eyes, and you may see the heaving ocean of devouring flames; witness the sun, moon, and stars falling from their conservative orbits, and the false lights of a false civilization going out in eternal darkness. The Christ is coming; in the foreshine of the gleaming aurora, in the silvered clouds of heaven, in power and great glory appears the promised Saviour. Behold the lame walk, the blind see, the dead are raised, the lost are redeemed, the damned are saved. The humanity of which we form a part are being permeated and pervaded by the Spirit "Comforter that leads to all truth;" the "Word that was made flesh;" the "Light that lighteth every man that cometh into the world;" the divine principles, the laws of Social order, that constitute "the Christ within us," and the kingdom of Heaven.

One class of pietistic materialists, comprising, indeed, nearly all of the old John-the-Baptist-church, Catholic and Protestant, are looking for the second personal appearing of the Nazarene, and are constantly alarming their duped followers with the ghostly exhortation to be prepared for the coming of the Lord, with His liveried suite of visible angels. Another class, the "Liberal and Rationalistic," assert that His second coming is an event of the past, a fact of history, and that, according to His promise, He came before the then existing generation passed away; and by these His second advent is generally confounded with the destruction of Jerusalem, and therefore they would exhort us to concern ourselves no more in regard to it. But neither are in the right, and each is fraught with a vicious influence; the one leading to impracticable superstitions and groundless fears, the other to entire indifference to a practical fact of the highest moment. Nevertheless, there is a vein of truth underlying the opinions of each; for the advent of the Social Christ is a fact of the past and not less of the future. Jesus told the truth when He said to His disciples, "There be some standing here that shall not taste of death till they see the Son of Man coming in His kingdom." Before that generation passed away, this prophecy was fulfilled, but not in the destruction of Jerusalem. That event was the coming of the devil, the reign of violence, carnage, rapine, famine, and death. It was, however, a fulfillment of the predictions of Jesus relative to the disso-

lution of the Jewish state and polity; and to those who, in consequence, were led to believe in the truth which He announced, and to cherish the spirit which ruled in His life; it was the coming of the redeeming power, the appearing of the Lord's anointed, and the perception of the kingdom of Heaven.

The Christ came also when the Divine Spirit was poured out upon the people on the day of Pentecost, and thousands were converted to the truth, filled with the spirit of fraternity, reciprocity, voluntary association, till all were of one mind and heart in one place, and having all things in common; or, in other words, had consecrated their lives, their fortunes, and their sacred honor to the mutual good and to divine uses.

In conformity with this idea of the "second coming," is the exhortation of an apostle, to observe the sacrament of the Last Supper: "This do ye in remembrance of me; for as often as ye eat of this bread and drink this cup, ye do show forth the Lord's death TILL HE COME." That is, make use of outward aids of worship, observe external sacraments so long as they may hallow in your memory the virtues of Christ, and serve as pledges to live a divine life. A religion of symbolism is needful for spiritual babies. Like the Shekinah of the Jews, the pictures or statues of Jesus and the Madonna among the Catholics, sacraments are unwritten prayers and sermons, that awaken the religious nature, and serve as a talisman to charm the soul to serenest heights of virtue. Make use of these mediators till the scales have fallen from your spiritual eyes, and you can look the Divine Father in the face, and speak to Him as His true loving child, without the necessity of such pantomime. Observe them till you have grown to the full measure of the stature of a man, and in the strength of your own religious heart, can walk erect without these crutches and props. The meaning of the apostle is, consecrate yourselves to the service of God by the use of true sacraments and aids of spiritual development, till the Lord comes to you, till the divine laws are incarnate within you, till you shall have gained that high eminence of religious strength and character, which will enable you, like the Nazarene, to be tempted in all points like as He was, and yet be without sin.

Thus we see, that by the coming of Christ, is meant something to be done, not superstitiously gazed after; something to be heroically achieved, not stupidly and passively waited for; a divine life to be lived, not a material conflagration to be feared; a kingdom of Heav-

en to be organized, not an individual prince to be miraculously enthroned.

It is in this sense, also, that the coming of Christ is spoken of as synonymous with the resurrection by the same apostle. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order, his own group, series, and phalanx; Christ the first fruits, afterward they that are Christ's at His coming."

As after the similitude of Adam all die—die on the very day of disobedience—die in ignorance, perversion, trespasses, and sins, even so in Christ, in His spirit and purity, by obedience to the wisdom and love which inspired Jesus, shall all be made alive, be raised from their spirit-graves, pass from death unto life, grow up to divine manhood, become Christ-like, think the thoughts which He thought, and live the holy life that He lived.

By the resurrection, is implied this Spiritual change, and not the renewal of our material existence, nor yet again the fact of a future life. The earthly body can never be raised from the dead; and if it could, it would die again. Change, decomposition, and reorganization are inherent necessities of matter. Physiology teaches, that every few years, in the living body, every particle of matter will be changed, and the organism supplied with new material. The soul lives not in the same house now that it occupied ten years ago. Constantly the worn-out fragments of the physical mechanism are returning to their native dust, to be reorganized in living forms, vegetable, insect, animal, and human.

Suppose ye that the bones of the soldiers who perished upon the field of Waterloo, that have been dug from their resting-place, ground into compost to enrich the soil of England, and mingled again with forms of vegetable and animal life, are ever to be reclaimed by the souls that once owned and used them? Suppose ye that millions of millions that have died in the past, and the countless myriads that will live in the future, beings more numerous than the solid feet of matter that compose our earth, are to be the subjects of a material resurrection? Atomic particles, incorporated in our present bodies, have been previously organized in hundreds of living forms, and claimed by other souls than ours; and they will be decomposed and reorganized in thousands more. "Dust to dust, and earth to earth, but the spirit to God who gave it."

A future existence is a certain destiny, independent of a resurrection. Of life in the spirit-world, death does not deprive us. To die is not to sleep; it is no pause in existence, but a transition to an-

other order of circumstances. It is no going out of the quenchless spirit—no ceasing to be, to feel, to think, to love. If the soul is created in the image of God, endowed in a finite degree with the attributes that belong to Him in infinity, immortality is a psychical necessity, and what we call death cannot suspend existence for a single moment. In the fact of its divine essence and nature, the soul is guaranteed a life as perpetual and enduring as the existence of God. Death can no more affect it than the demolition of a house can necessarily destroy the life of the tenant. Death, indeed, is not even a change of world; for, though living in the body, we are at this moment in the spiritual world, in the immediate presence of “angels, who rejoice over every sinner that repenteth,” and act as the guardian spirits of those they loved on the earth. The earth is but the heavens in embryo, and death but that change of surroundings, that spiritual birth whereby we “are delivered from the bondage of corruption into the glorious liberty of the children of God,” but are the same beings in essence, character, and genius still.

By the resurrection, therefore, is not implied the renewal of existence in a future state, since this is never suspended; but a spiritual change, a moral vivification, a passional development and destiny, where every affection of the heart and every endowment of the mind will attain its highest degree of perfectibility, and the joys of the divine life, in its fullness of purity and activity, will be ours. “I am the resurrection and the life, and whosoever believeth in me shall never die, but is passed from death unto life,” “hath a part in the first resurrection,” is raised from the dead in this world, and “over such the second death (physical death) hath no power.” It comes as a mere event in life—a change of spheres—a step in progress, more to be desired than feared.

By the new birth, conversion, the coming of Christ, and the resurrection, are meant one and the same thing. It is a spiritual growth that may commence this side of the tomb, or be deferred to the other. It is to be raised from the condition of passional inactivity or perversion—from death in ignorance, trespasses, and sins, by the vivifying power of truth and love, inspiring within us the life and joy that was in Christ. To those who are thus raised from the dead, even though they are yet in the body, it may well be said, “There shall be no more death.” The dissolution of the material organism will be looked upon as a thing of the least possible moment. It neither separates us from those we love on the earth, nor deprives us of the opportunities or capacities of progress. On the contrary, it renders

communion with the loved more real and universal; reveals unknown affinities of character; removes obstacles to spiritual development, and increases the facilities for the achievement of our divine destiny; and since the resurrection implies the growth of the spirit "to the measure of the stature of a man in Christ Jesus," it follows, that "*Probation*, instead of being limited to a mere point in our existence, our embryo or infant life on the planet; must run parallel with the law of infinite progress, and can end only with the collective resurrection, the integral development of humanity.

This spiritual resurrection is one with the second coming, or the social incarnation. It is the coming of Christ to society as He came to the individual. It is no blessed destiny, passively received by spiritual sluggards and dead men, but a work to be done—a trust to be fulfilled. It is no infinite jump from the depths of infernal selfishness and social antagonism to the serene heights of angel loves, but the inflorescence of the Divine Spirit, making our lives divine, and giving a sustained momentum to our passionnal forces, in the fulfillment of our earth-mission. It is no re-creation, by which the crippled and maimed civilizee can be ground over and moulded into the symmetry and beauty of the purest saint, but the practical recognition of the laws binding us to God, man, and nature, and their organization in social institutions, till society shall stand as God to man, and its life-giving providence be exercised over all.

By the Christ, therefore, through which this universal resurrection is to be achieved, is signified not the Nazarene, but the *laws* that are an exponent and expression of the Divine Essence and government: "The Word that was in the beginning, the Word that was with God, and the Word that was God." By the Christ is not meant the individual who pronounced these laws in Judea, but the "Word that in Him was made flesh—the Truth that sanctifies—the Love that purifies—the Life that achieves.

The Christ is an order of divine ideas—a true system of spiritual wisdom—the means and methods of social destiny—the saving power of the universe. It is the principle of goodness, and the means of spiritual growth; the instrumentality that saved the son of Joseph and Mary, and made him, in the developed attributes of his character, the brightness of the Father's glory and the express image of His person.

The Christ, is the divine wisdom, love, and use that were incarnate in Jesus, making Him as one with the Father, in spirit and purity, in aim and in action.

To believe in the Christ, therefore, implies the recognition of the principles that constitute the Christ—the spirit of obedience to the “Word that was with God, and was God”—the adjustment of our lives to the eternal laws of the divine government.

A belief in the gospel statements relative to the personal existence of Jesus—belief in the facts and miracles of His life—in the truth of the history of His time, does not make a man a Christian. There are hundreds and hundreds of thousands that believe this, that say their long prayers to Him, and profess to be His disciples, that are in fact greater heathens than any to be found on the banks of the Ganges, and greater cannibals than any in the isles of Oceanica: “*Christian*” is a word that speaks for itself. *Christ-one*—at one with Christ—at one with the laws of life which Jesus recognized and obeyed. Neither does it constitute a believer in Christianity to be able to believe that Jesus is the very God, the second person in the holy Trinity, and therefore to be worshiped as one with the Father. There are thousands of such believers, crystallized in the conservatism and prejudice of their age—petrified in their stupidities and sins, on whom the spirit of divine love and wisdom is poured, and in their immobility they stand unmoved and immovable—brothers of the granite rock, and sisters of the pillar of salt. Christianity! It is Christ-unity—unity with Christ in the tone and spirit of His character—unity with Christ, in a life of consecration to the demands of eternal truth and order.

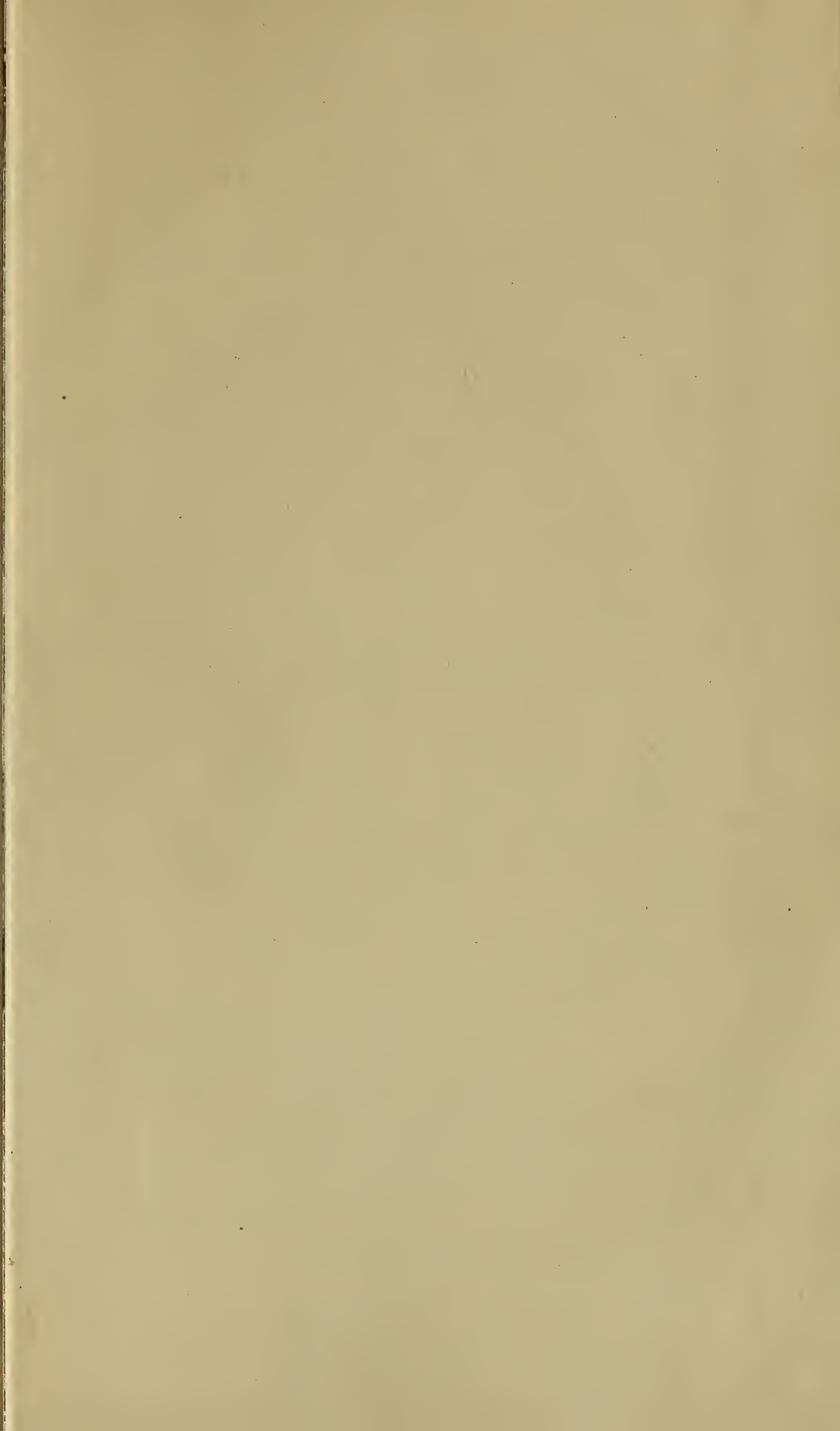
Christianity and the Atonement signify one and the same thing. It is the perfect at-one-ment of our passional forces with the divine attributes. It is the unity of man with nature, the unity of man with man, and the unity of man with God. And of this, the Christianity of Christ, the only Christianity that is the power of God unto salvation, there is as little true appreciation and practical reverence among the professed followers of Jesus, as among pagans and Mahometans. At the present day, as in ages gone by, there are doubtless thousands upon thousands that never heard the name of Jesus, and of course do not believe in the historic Christ, that are more Christian in their aspirations and lives, more faithful to the laws of God in nature, more pervaded with the spirit of reciprocity and honor in their dealings with mankind, and nearer to the Nazarene in their every-day deeds and practical example, than the majority of the so-called Church of Christ. To such the saving influence, the redeeming power, the true Christ has manifested Himself. If Melville tells us the truth in “Typee,” there is a company of ignorant

savages in the far-off isles of the Pacific seas, that have never heard of the crimes of civilization, never learned the vices of the Christian world, who are more pervaded and filled with sentiments of brotherly love and Eden innocence, than the most proud and exclusive Church of this commercial age, Catholic or Protestant, and inasmuch as they live the life and obey the laws of Him "who went about doing good, they are *Christ-one*, Christian, though they never learned the historic fact of His existence.

The Christian is the loyal subject of the Divine Government, the filial worshiper of the All-Love, whatever be his sect or creed, his complexion or country. For example, Jesus announced the law of temperance, and made it a prominent virtue of His life. In so far as we recognize the authority of this law, and incorporate it into character, the saving power, the Messiah, has come to us, and we are *Christ-one*. He likewise preached the doctrine of divine paternity and universal brotherhood, and as a true child of God, and a devoted brother of the human race, He cherished the spirit of fraternity and charity toward all, members of His own nation, aliens, strangers, publicans, and sinners, and sought to do them good. To the extent that this law is revered by us, and made of binding force in our dealings with mankind; in the ratio that we love our neighbor as ourselves, and do unto others as we would that they should do unto us, the Christ has come to us, and we are saved, as Jesus was saved. He proclaimed the law of forgiveness, and taught the duty of overcoming evil with good, and in His intercourse with mankind, though misunderstood, persecuted, crucified, His life was a constant manifestation of this crowning excellence of character, even to His last hour of agony and desertion, when, looking down upon His executioners, He prayed, "Father forgive them, they know not what they do." If we can recognize the nobility and sublimity of this spirit—be more ready to impute the vices of social victims to the perverse circumstances of their birth and education—to their neglect, ignorance, and unsatisfied passional demands, than to the criminal depravity of the human heart—can look with the eye of compassion upon those who have fallen into temptation, or have fallen among thieves, and been passed by on the other side by the priest and the politician; if we can regard with emotions of pity and forgiveness the intolerant, mistaken persecutor, then the Messiah has indeed come to us—He has established the divine kingdom in our hearts, and the blessings of Christ-unity, the joys of the at-one-ment are ours. Thus does the Christ come to the human race; and when not only temperance, fra-

ternity, and forgiveness, but all the laws of matter and the relations of the soul to the spiritual world are recognized and fulfilled—when the whole life is holy, and society shall reflect the laws and loves of the celestial spheres—when God's will is done on the earth as it is done in the Heavens, then, and then only, shall we behold the perfect incarnation; then, and then only, will the vision of the prophet be fulfilled, and the "Messiah, sitting as the refiner of silver, shall blow the divine flames upon the humanity gathered in His crucible, till they are melted and fused in one; and, looking down upon the molten metal, successively removing the sheets of rising alloy, it shall at last become purified from every particle of base ore, every contamination of sin, and reflect the lineaments of the divine countenance, the perfections of celestial beauty, as the human face is reproduced in a faithful mirror."

Thus the old heavens and the old earth are to be burned up, and to pass away with a great noise, and as a scroll. Thus the Divine Redeemer comes to humanity to organize the new heavens and the new earth, wherein dwelleth righteousness. And to-day the Spirit saith to the churches, "Prepare ye the way of the Lord, and make His paths straight." Level down the mountains, and elevate the valleys, in your capricious and fictitious societies, and seek ye the Kingdom of God and His justice, and all needed things shall be added unto you. Kindle the divine fires in your own souls that are bursting out spontaneously all around you, spreading from heart to heart, from community to community, from nation to nation, and can never be stayed in their progress, till the whole world is but one bright blaze of Light, and Liberty, and Love. Hear ye and know that the society which we call civilization has fulfilled its mission, and is already in its decline; and as the child outgrows and casts aside its bib and long-clothes, so the humanity is ready to be clothed with higher social forms. A society as much superior to civilization as civilization transcends barbarism, is the inevitable destiny of man. Religion, instead of being a holy ghost, an unembodied spirit, hovering over society, and seeking in vain for a concrete form and a local habitation, as in ages past, shall become the breath of life in the reformed institutions of the divine social order, and society shall become the incarnate Christ.



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